

A CLEAR,
INCONTROVERTIBLE CONFESSION
AND
DEMONSTRATION,
FOUNDED ON THE POWER OF THE
HOLY SCRIPTURES,

THAT THE ENTIRE CHRIST JESUS, GOD AND MAN, MAN AND GOD, IS GOD'S
OWN, ONLY AND FIRST BEGOTTEN SON; NOT DIVIDED NOR SEPARA-
RATED, BUT AN ONLY, UNDIVIDED PERSON, SON AND CHRIST; GOD'S
WORD DULY MANIFESTED IN THE FLESH, TOGETHER WITH
A THOROUGH CONFUTATION, REPLY TO, AND SOLUTION OF
THE PRINCIPAL POINTS OF THE DEFENSE OF JOHN
A'LASCO AGAINST US.

BY
MENNO SIMON.

"I am the living bread which came down from heaven; If any man eat of this
bread, he shall live for ever; and the bread that I will give, is my flesh, which I
will give for the life of the world," John 6 : 51.

"For other foundation can no man lay than that is laid, which is Jesus Christ,"
1 Cor. 3 : 11.

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P R E F A C E.

TO THE IMPARTIAL READER:—I see and observe, honest reader, that many books, printed in Latin and also written German books, are circulated and read, concerning the incarnation of the Lord, which, in my opinion, so slander our reputnation, that those who read or hear them read, shut their noses and mouths at our approach; therefore I feel myself compelled, First, to reply to some accusations of John A'Lasco, wrongfully preferred against me. Secondly, to advance my confession and faith of Christ Jesus, the Son of God; and, Thirdly, to solve and criticise according to divine truth, as far as the grace of God is given me, his principal points with which he refutes our foundation and faith. This I do not for my own sake, for I am well aware that my truths, with him, are lies, and that I will remain, as did all the holy apostles and prophets, the learned heretics and imposters, even if Christ spake in and through me, poor, ignorant creature, with the same power as that with which he spake formerly through the apostles and prophets. But I do this from the pure love of our Lord and Savior, Jesus Christ, and his holy word; from love for my beloved brethren, and also, from a heart inclined towards my opponents, that Christ Jesus the Son of the Almighty and great God, may be made manifest as a true Son of his heavenly Father; that the Scriptures may remain unbroken; and that the afflicted, hungering consciences, which would gladly follow the right, may see and know it and thus thank the Almighty and eternal Father with cheerful hearts, through his first and only begotten Son, Christ Jesus; that, also, the God fearing reader may know through whom he is reconciled with his God; and that we establish our foundation not otherwise than

by the clear and positive Scriptures and incontrovertible truth.

Behold, for this reason have I yet undertaken this labor before my death. I, who in my weakness, every day look for the dissolution of this earthly tabernacle with resignation; that I may leave behind me a sure testimony and memento, how honestly or dishonestly, how highly or how triflingly, how greatly or how insignificantly I have esteemed the Lord Jesus Christ, my only and eternal Surety, Consolation, Refuge, Deliverer and Savior, during the period of my service; for I am aware how we are upbraided and slandered.

Therefore have I divided this book in three parts. The first part is a reply to some articles and accusations without regard to the foundation of our actions of which John A'Lasco accuses and blames us, without any truth whatever.

The second part, is my confession of the origin and descent of the flesh of Christ, demonstrated according to the power of the Scriptures.

The third part contains the principal objections, particularly of John A'Lasco to our foundation, which are overwhelmingly answered according to the word of God. I have so divided it, that the reader may not become confused, but may obtain a better and more intelligent understanding and sense of our writings.

I desire and pray all my readers, for the sake of Jesus, whether they are learned or unlearned, favorable or unfavorable, to read my writings with an unprejudiced mind and attentively and intelligently; to read them frequently; to compare them with the Scriptures, and weigh them in the balance of the Scriptures; I pray them to believe the Scriptures, and not the long and many

writings, teachings and the colorings of the learned; that they will examine the foundation without bitterness, and believe the surest truth, and follow it in the fear of God, and give him due praise, as becomes all reasonable people, according to the christian name. I doubt not but that all those who read them with due attention, will soon find that the foundation, doctrine and faith of our opponents concerning Christ, the Son of God, is deceiving and erroneous, and that our foundation is the foundation and testimony of the Holy Scriptures; yea, that it is the power and the truth.

I would further pray, that the reader do not think hard of it if I call falsehood, lies; and rebuke evil-doing. I trust, by the grace of God, to do so without any bitter feeling, and with as temperate words as possible;

and further, not to become impatient if I sometimes repeat the same words and matter, when necessary; and also that at the end, he will not judge me without consideration and intelligence; and thus become angry with me. For I do nothing more than reasonable purging, according to the truth; nothing more than prove my faith and hope, to be in accordance with the Scriptures, and uphold the honor and praise of my Lord and Savior—something which I am not only called to do verbally, and with my pen, but also with my life-blood, if his glory demand it.

May the beloved Lord, the faithful Son of the true and living God, to whom be all honor and praise, grant all kind and discreet readers a mind desirous to examine diligently, and enlighten the intelligent hearts to understand rightly. Amen.



A CLEAR, INCONTROVERTIBLE CONFESSION, &C.

PART FIRST.

In the first place, John A'Lasco writes, "That I have magnified his name so that I might, on account of the correspondence I had with him, obtain greater honor, more consideration and authority among *ours*" (as he calls them).

Answer. It is true that I called him the noble and highly-learned, &c., in my confession to him and the preachers; but I did this for no other reason than simply to be polite. I did not picture him in such hateful colors as he did me; he calling me a doctor or teacher of anabaptists. Nor have I called him by such high names as he calls himself—Poloniæ Baro. I have not sought through his name what alas, he ascribes to me. I know, thanks be to the Lord, with holy Paul, that I can not be the servant of Christ, if I seek to please men, Gal. 1: 10. If I should become more honored in the name of man, be it a king or emperor, than in Christ, it would not be well with me in the end. For if I seek mine own honor, and not the honor of God, it will not be my honor. But I hope to obtain honor which will remain with me forever; men may judge me as they will, they must confess before their God, in the day of Christ. He who has eyes like a flame of fire, knows what I seek and do, my coming in and my going out, my rising up and my sitting down. If he knew nothing better of me than that which I am judged by man, then I might justly exclaim: Woe unto me, that I was born.

attacked his reputation, and profaned their church service."

Answer. I trust that nobody can truthfully show that I have said anything but truth about John A'Lasco or his abettors and followers. But if they feel hurt at the truth, of which he thinks so hard, for this they may blame the truth and not me. I am willing to leave it to the judgment of all reasonable people, whether I wrote justly or unjustly, too much or too little in regard to his doctrine, sacraments, church service, church or community, or that of the preachers of his kind. If their doctrine and church service is of God and his word, why are not their unreasonable and reckless disciples converted from their ungodly ways and doings? For, according to the contents of the Scriptures, it is infallible that the doctrine and service which is of God, has her power and influence, Isaiah 55. But it is too evident from their fruits, that there is nothing threshed from them but chaff. My conscience tells me nothing but that I have done them and their church justice; for I have reproved them, with zeal, of the things which all the prophets, apostles and faithful witnesses of God have diligently done before me, namely: I have reproved their carnal, impenitent lives, as is manifest before all the world. If I have done wrong in this regard, then I may justly accuse Moses and the prophets together with Christ and the apostles, of it, for they have earn-

In the second place, he writes, "That I have unjustly

estly commanded me, unworthy creature, and all God fearing preachers to do so, for which we, miserable creatures, have to suffer so much in this wild, excited world. He who has created me, knows that I have done so in sincere love to the conversion of their poor souls.

In the third place, he writes, "I have been obliged to deliver our doctrine of your slander, by authority of the divine word, which doctrine you may garble among your followers, by your crying, but which you cannot refute by authority of the Scriptures, notwithstanding your boasting that you do so."

Answer. If it can be called slander to rebuke wrong, according to the Spirit and word of God? Then not only have I slandered, but also Isaiah, Jeremiah, and all the prophets, and also Christ Jesus, together with all his apostles. I have rebuked their cause according to the word of God; and by the grace of God, shown them that they are not the true messengers of God, nor their church, the true one. But it will be hard for John A'Lasco to show that our doctrine, which is not ours, but Christ's doctrine, is wrong, and also that our rebuke according to the Scriptures, is slander; and to prove before his God, who judges all things aright, that his doctrine is right in regard to the incarnation, the baptism of infants, the calling of their preachers, their separation and the unrestrained, reckless life of his church, I fear that we will find plenty of philosophy, invention and coloring, but little scriptural power, foundation, and truth. Yea, kind reader, I am sure that if the violence of the world was ever withstood, as it doubtlessly should be, we would soon find where the victory of the Scriptures would stand.

In the fourth place he says, "If we prove our doctrine by virtue of the divine word, then it will be manifest that we were innocently slandered; and our innocence will be made manifest."

Answer. If he has proven his doctrine and sacraments to be right, by virtue of the divine word, as he boastingly asserts, I will acknowledge that I have unreasonably and wrongfully reprov'd them in this regard. But it is nothing but consoling the poor people with falsehood, and keeping them on the broad way by fictitious promises. Even if he could prove his doctrine and sacraments, which, however, he can not do, to

be in accordance with the Scriptures, then his cause would still not be half way right; for the doctrine and sacraments are useless if the fruitful, active faith, and the pious, unblamable life, are not there; for which purpose the doctrine was promulgated, and the sacraments ordained. And what kind of life is generally led by their followers, and also by the greater part of their preachers themselves, I will leave to the judgment of those who can observe their daily actions and walk, and who have an understanding of the Holy Scriptures.

In the fifth place he says, "If you would have sent your writings to us all, as you promised to do, we might have answered you alone; but you have circulated them first among your own, before sending them to us."

Answer. I do not recollect that I have promised them this; nor can I see why I should have made such a promise, as I had nothing to write but what was my proper faith and foundation; which I desire not only to testify by writing in secret, but also with my life-blood, before the whole world, if only the Lord strengthen and uphold me by his grace.

But, as to his writing that I should have circulated it first amongst ourselves, I would say, that he has said too much; for as soon as I had withdrawn myself from them, I went to a secret place, as I have had to do these many years, for the sake of the testimony of Christ and my conscience, and simply compiled my faith and foundation in writing, and without any delay, after our conversation, sent it to them. However, out of respect, I handed it to M. H. G., he being, at the time, Baliff or Burgomaster (Mayor). The Great Lord is my witness that this is the truth, and since it is a fact as related, how could I have circulated it among ours before it was sent to them, as he accuses me of doing; and, even if I had done as he accuses me, were he and his followers thereby wronged? Since it is not alone my foundation, but the foundation and faith of us all, as is known to many.

But his own reason convinced him that it would seem unreasonable to the reader to write such an infamous, bitter book, without cause, and therefore he must pretend something, so that his writing against the

mute Menno, who, on account of the great tyranny, cannot answer before the world, might seem reasonable. But whether it will stand before the impartial Judgment-seat of Christ, will be made manifest in his declaration. May the beloved Lord not reckon it as sin; for I know that I am not guilty.

In the sixth place he writes, "Your followers were the cause, that I must publicly treat with you, for they have steadily circulated the report in West Friesland, and also, in a great part of Holland, that you are at liberty to teach your doctrine in our churches; and that we are certainly conquered, and have nothing wherewith to gainsay."

Answer. I never heard a word of this until I read so in his writing; if some of us have thus boasted, as he writes (which I cannot believe), then it is evident that they have not spoken the truth in that regard, but falsehood; which falsehood is a shameful thing, yea, it is of the devil, and destroys the soul, John 8: 45, 55.

If he has it from hearsay, it was not right in him to listen to such partizans and liars, and to publish it in a book, to the everlasting remembrance of all the world, and the great injury of his neighbors. But if he did it of his own accord, and not from the persuasion of others, which I do not presume he did, then he dishonors his famous name and ruins his soul. For lying, I say, is a shameful thing, and will not find a place in God's city.

Again I say, I do not presume that he wrote this of his own accord, but I imagine that he was too desirous to listen to the liar, too quick to hear, and too hasty to write. Be this as it may, I know that, according to christian reasonableness and love, it does not apply to me; let him adorn it as much as he can. The great Lord will make manifest in due time what each one of us seeks and pretends, yea, maintains, teaches, does and defends.

In the seventh place he accuses me and says, "That I made light of two Latin syllogisms which he communicated to me; that I despised learning and the skill of languages; that I upbraided them as philosophers, and passed myself for simply a theologian, whereby I catch the unlearned and simple, and cause myself great consideration. That, however, my want of excellence is no meanness but rather ignorance. Yea, he has set me forth in such colors that my remembrance, although, alas, not much to my honor, will perhaps be with man as long as the world endures."

Answer. The reason why he applies these epithets to me, is, because I wrote to him and his abettors thus: Let us not controvert these things with subtle syllogisms, nor with sharp, human cavilings, for we do not profess them, but we contradict them alone by the clear, convincing word which cannot be garbled by eloquence, nor broken by human invention. These are my words, A. D. 1543, in my confession written to him and his preachers. Let those of a pious disposition judge now whether I deserve such bitter treatment. But I am aware that I did not earn this crown on account of these words, just mentioned, but for the sake of the poor, despised truth. Reader, do not misunderstand me. Never in my life, have I despised learning and skill in languages, but from my youth, honored and loved them. Although, alas, I never acquired them, yet (thanks be to God), I am not so bereft of my senses, that I should therefore despise or ridicule the knowledge of languages through which the precious word of divine grace came to our knowledge. I wish that all pious minded persons possessed this knowledge, if we would but humbly use it to the praise of our God, and the service of our neighbors, in the pure fear of God.

Is it not a shameful thing that they regard truth so little, and continually try, although unreservedly, to reflect such falsehood upon me. Yea, dear reader, if I would repay evil with evil, as the law of nature teaches me, I would collect some falsehoods, some of which were spoken, and some of which were written against me, of which neither he, nor any other man, can ever convict me. Whether this can be called just and right, I will leave to the judgment of all impartial, reasonable minds.

Would to God that he and all our opponents, would not act differently with me, than I do with them, for I trust they do not desire my blood, or at least the greater part of them. I rebuke and admonish them of all the short-comings which I see, as love for them requires, although they think hard of that. But that I should write falsehoods against them, from this may the Lord save me. For I am well aware from which impure fountain falsehood flows, and what

will be the end of it. I am also aware that it is not the seed from which we shall beget God's children, and gather unto Christ a church. I would have them do the same (and not differently), if I should, human-like, fail in some things; that they would admonish and reprove me according to the truth; that they would uphold their truth (if they had any, which, alas, they have not), by force of the Scriptures; and that they would let the seed of the serpent use his falsehood, and the seed of Cain his violence, Gen. 3: 4.

But as to my ignorance, of which he so bitterly accuses me, I am not ashamed to acknowledge before all the world, that I am not only ignorant, but altogether unlearned, and very little versed in the languages. Yea, dear reader, I freely admit, as did Socrates, that I only know one thing, as regards human skill and wisdom, and that is, that I know nothing. But as regards heavenly wisdom, I am so far taught of God, through the grace of the Lord, that I sincerely confess that my Redeemer and Savior, Christ Jesus, is the only and first begotten Son of God; that whosoever believeth in him hath everlasting life; that he that believeth not is condemned; that a liar is of the devil; that "whosoever hateth his brother is a murderer;" that unless ye repent, ye shall all perish; that "the wages of sin is death," John 3: 8; 1 John 3: 15; Luke 13: 5; Rom. 6: 23. And from this unregarded wisdom (eternal praise be to the Lord), I have obtained so much fear in my poor soul, that my earthly, carnal mind is converted into a better; and that I am so sorry that I cannot walk in Christ Jesus, with all my strength, according to the will of God, and be a sincere, unblamable christian; that I cannot bring the whole world from its obdurate, ungodly state, into a new, repentant, christian life, with the Spirit, power, and word of the Lord. For this is my only joy and ardent desire, that we may rightly preach Christ Jesus, according to his holy word; that we may seek, fear, love and serve his holy name. Yea, that

we may become the city of the living God, the glorious kingdom, to his honor, and the temple of his Holy Spirit, 2 Cor. 6: 16.

And this same wisdom which produces such power and fruit, I esteem as being the most worthy of all wisdom imaginable; even if taught and restored by an unlearned cart-driver or coal-carrier—yea, it is the only joy and desire of my afflicted heart; the only amelioration of my misery; and will be to the end, by the grace of God, the glorious ornament and crown of my honor. Of this noble, highly learned wisdom and philosophy read in Solomon's proverbs, also Sirach and the Book of Wisdom, and you will find which is its proper virtue, work and power.

Behold, reader, for the sake of this philosophic sweetness, honor, virtue, fruit, love and beauty, which I have not learned of famous doctors nor in high schools, and for the sake of filling my soul with its living power, I have rather chosen to be the ignorant and unlearned fool of the world, that I may be found wise before my God, than to be one of the most famous of the world, and at last be found a fool before the wise God. And this is my short answer and excuse to his charges and bitter upbraidings.

I say again, that in the simplicity of my heart I wrote the words "subtile syllogism," and "sharp cavilings," without, at all, despising science, and that I did not mean thereby to despise or curtail any one. I praise science when justly used to the glory of God. But above all I praise the humble, virtuous science and wisdom which is from above, for it will never perish, but in glorious honor remain with all the pious, into eternal life.

This, now, is the first part of this book, and I would have preferred to remain silent upon these things, if they had not been published to embitter some, to hinder the word, and to the affliction of the God fearing. But as it is, circumstances have rendered it necessary for me to do so. May the beloved Lord grant us his grace. Amen.

OUR CONFESSION.

PART SECOND.

THE reason why we do not admit the foundation, doctrine and faith of the learned, in regard to the incarnation of the Lord, but refute it with the Scriptures and truth, is this: Because we clearly see and palpably feel that they deprive us entirely of Christ, the Son of God, and point us to an earthly, sinful creature, and a man of the impure and sinful flesh of Adam; because their doctrine and pretensions are quite inconsistent with the ordinance of God, and also with nature, the Scriptures and the properties of the names, father, mother and son, and because so many inconsistencies must necessarily be included in Christ, as hereditary sin, condemnation, curse and death; because he would be half man, if the woman, according to their confession, contributed as much to the fruit as does the man; because there would be two persons—one divine and one human, which they call two natures or two parts; because there would be two sons—one the Son of God without mother, and not subject to pain; the other Mary's son without a father, and subject to suffering.

Again, because that if God shall be called a Father of the man, Christ, he must be a creating and not a begetting Father of his Son, and Christ must not be a born, but a created Son of his Father; because he would be the offspring of Adam and his seed, not through the word by which all must stand, but through his own flesh, which was subject to condemnation and death, with which the word clothes him, and in whom (while on earth), it has lived, and because of other gross inconsistencies. Therefore I have deemed it necessary, before I proceed with

the confutation and dissection of the controversy, to propose to the reader our faith and confession of Christ the Son of God, according to the wholesome, genuine Scriptures, that he may find and understand that the Lord Jesus Christ is not an unclean, divided Christ of two persons and sons—but an undivided, pure Christ, an only person, yea, God's first begotten and only Son. Let him who is of an understanding mind, and who fears God, read and judge.

In the first place I advance the ordinance of God, Gen. 1:28; 9:1, to which John A'Lasco himself refers me, namely, "Be fruitful and multiply," and prove from this same ordinance that the production of man is brought about from the seed of man, through the woman, 1 Cor. 11:11, as will be enlarged upon hereafter.

To establish this assertion I would first refer to the conception of Sarah, when the Lord spake unto Abraham, saying, I will bless thy wife Sarah, and she shall bear thee a son; and thou shalt call his name Isaac, Gen. 17:19. To understand these words rightly and also Gen. 1, the reader should observe that Sarah, as she herself said, was old and it ceased to be with her after the manner of women, Gen. 18:11. Nevertheless, through faith, she conceived and brought forth unto Abraham a son in her old age.

This blessing of Sarah, according to my humble understanding, was that she was made fruitful by the power of God, according to the promise through the faith of Abraham. Behold, thus Isaac was conceived by Sarah of the seed of his father, and a son was born unto Abraham, according to the ordinance of God, Gen. 1:28; 21:2.

To this add the proverbs of Philon, or rather of the wise Solomon, which reads thus: "I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth," &c., Wisdom 7: 1.

Again, the Lord said unto Jacob, "Be fruitful and multiply; a nation, and a company of nations shall be of thee; and kings shall come out of thy loins," Gen. 35: 11.

Again, Levi was yet in the loins of his father when Melchisedec met Abraham, Heb. 7: 10. Other clear proofs might also be added.

I now leave the philosophers to philosophize, and the students of nature to argue as much as they please over this matter. God's ordinance, the example of Abraham and Sarah, and the abundant testimony of the Scriptures are sufficient proof for me on this point.

Again, I advance the words of the holy angel Gabriel, when he told Mary that she should conceive and bring forth a son. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1: 34, 35. Behold, here is the testimony of a true messenger, that God the Father is a true Father of our Lord, Christ. I think that God's own angel has here reproved the falsehood of those who say that the crucified Christ Jesus has had no father.

Since we find from God's own ordinance and from so many sayings of the Scriptures, that a true child takes its origin from the seed of the father according to God's ordinance, as has been related; and since we are so clearly instructed all through the Scriptures that God the Father is the true Father of his Son, Jesus Christ; therefore we say that we believe and confess, that the eternal Word of God, which is also called the seed, in the Scriptures, came down from heaven, through the overshadowing of the divine power, descended into Mary and miraculously became, above all human understanding, through the working of the Holy Ghost, a true, palpable, passive and mortal but imperishable man, according to

the immutable will and gracious promise of the Almighty and heavenly Father; as John, both in his gospel and epistles clearly testifies. A man, I say, like unto us in all things except sin. Not, my reader that he came from the unclean seed and flesh of Adam, and was, through the power of God, preserved from sin, as the learned assert, without the word of God, for that which never knew sin is the seed and origin of his flesh, as John says, "The word was made flesh," John 1: 14. Besides examine the passages of the Scriptures which testify that Jesus Christ is God's first born and only begotten Son, and you will find how grossly they err who dare say the man Christ has no father, as they do.

Again of Mary, the Lord's mother, we believe and confess that the Almighty, eternal God and Father graciously prepared her virgin body, as he also did that of the aged Sarah, by the power of his Holy Spirit, to receive his precious, eternal Word, through faith, according to the promise of the angel, and that this same word became man; and thus human-like, as Isaac, was nourished and fed on natural food, as a natural fruit, to the certain testimony that he was a true man and no phantasm; in due time, he was born into the world, an undivided and true Son of God and Mary, as a natural child of its father and mother, the *carnalis intercursus* alone excepted, as the Scriptures testify, Luke 8: 10; 1: 27; John 1: 14; 1 John 1: 2; Heb. 2: 14; Phil. 2: 7.

And behold, with such understanding we believe and confess that he is the seed of the woman, of the seed of Abraham and David, who was given of God the Father unto the whole world, through particular favor and grace, for salvation and deliverance, as the highest surety and certain testimony of his divine love, *through* faith, according to the sure word of his promise; and that the above mentioned virgin, ordained of God, conceived, as above stated, the Savior of the whole world, in Nazareth, according to the word of the angel, and was delivered of him at Bethlehem, according to the word of the prophets, Luke 1: 31; Micah 5: 2.

Faithful reader, observe that Matthew

and Luke show that Mary was made fruitful through the Holy Spirit of God, yet they do not particularly point out his genealogy, Mic. 5; Luke 1: 31. In the meantime some sectarians arose in the church, as Cerinthus and Ebion, who, according to history, have instituted gross deceptions.

Finally, John, at the prayer of the bishops of Asia, has written a clear account of the origin of Christ, the Son of God, and that not alone of his eternal divinity, as the learned say, but also of his holy humanity, as may be clearly noticed on all sides, in his writings. And he has, in clear and pointed words, written and incontrovertibly shown, who and what he has been from eternity, saying, "The word was made flesh." He says not; The word was made a man of our, or Mary's flesh, and has installed itself therein, as our opponents say. Besides he shows us whence he came, what he has taught, and what example he left us; what we have received through him, and where he again went to, &c. Whosoever, now, rightly believes the testimony of John, of Christ, the Son of God, has life everlasting through his name, John 1: 14.

But he who does not believe it, and rejects it, is not of God, and has neither Father nor Son, but is an anti-christ and deceiver; and this is our humble and plain confession of Christ, God's Son, as has been heard, 2 John 7, 8, 9.

As I now enlarge upon our doctrine, faith and confession, the reader should know that the Scriptures show on every hand that God, the Almighty Father has created all things through his Word, Jn. 1: 1; Ps. 33: 6; that he rules all things, and upholds and maintains all things thereby, Col. 1: 16, and as it is manifest that Adam was created by this same Word, and that he, through his disobedience was condemned, by the justice of God, to damnation and death, together with all his descendants; and that he of himself and through himself, could not be restored *again*, he being, together with all his seed, corrupted in nature, and condemned by the justice of God; therefore the eternal love of God, if Adam and his seed were not to remain eternally cursed, had to restore Adam and his descendants, by the same Word through which he created

him, from his deadly fall, condemnation and curse, that to him alone be the honor, and that through his Word and Son, Christ Jesus, his inexpressibly great love and grace be eternally praised. For if the restoration had been brought about by any other means than the word, we might reasonably give thanks and praise thereto. Behold, with this, our confession, foundation and faith, the whole Scriptures accord, as, by the grace of God, you will clearly see from the quoted Scriptures.

Thus speaks John, "In the beginning was the Word, and the Word was with God and the Word was God," "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth," John 1: 1, 14. This testimony we believe to be true; we therefore leave it unbroken, that the whole Christ remain, the Son of God; for we see with open eyes that it accords, and agrees, as far as regards this subject, with all the Scriptures.

We truly believe and doubt not the least, that the Holy Spirit, which seeks to lead us into all truth, did not mean otherwise than he here spoke through this faithful, plain fisherman, John. For if the beloved messenger of the holy peace had not meant it, as he here writes, his writing would not have pacified the churches, which, at that time, were very much troubled about this matter; but it would have still more estranged them than before, and would have pointed us, poor descendants to an obscure and uncertain foundation. Oh no! His testimony is true and plain; and will remain so in eternity. The word has become flesh.

This, our confession, is also authorised by the Lord himself, saying, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world," John 6: 51.

Faithful reader, mark the word of your Lord. Christ says, that his flesh came from heaven, and the learned say that it descended from Adam's flesh. Here they are directly opposite. What now will the God-fearing mind do? If he hold to the testimony and word of Christ, then he must be

the deceiver and heretic of the learned. But if he hold to the testimony and word, then he makes Christ a liar. Since we surely know that Christ and the learned are so antagonistic, and since we know to a certainty, that Christ is the undeceiving truth, and that all men are liars, therefore we must not turn from truth to falsehood, but from falsehood to truth. Whatsoever the judgment of man may be, God's word will remain forever, Ps. 116: 11; Rom. 3: 4; Isaiah 40: 8; 1 Peter 1: 25.

Perhaps our opponents will here seek an excuse and say, Christ speaks of his more honorable part, for his divinity is from heaven, and has taken Adam's flesh. I answer: Let them read and believe the word and testimony of Christ, and they will find that they explain it according to their own inclination, and not according to the sense and truth of Christ; for thus he speaks, "I am the living bread which came down from heaven." Mark, he says, "*Came down from heaven*," "and the bread that I will give, is my flesh." Mark again, He does not say, It is my *divinity*, but "*my flesh*, which I will give for the life of the world."

I think that Christ himself, has here sufficiently explained his words, and therefore we do not need the explanation and garbling of the learned. For Christ and John could not have expressed themselves more plainly, in regard to the descending of his holy flesh, than they did in the two mentioned Scriptures. Therefore let every one beware how he garbles. For whosoever falsifies these clear, fundamental evidences, does not falsify the word of a human being but the word of God. Neither does he reject us, but the Son of God, together with his Holy Spirit, and the exalted apostle John, who have left them behind, and taught them in such clear and plain words.

Christ still further declares this our confession, saying, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," John 17: 5.

I think this also is clear evidence that Christ humbled himself, and that he, for our sake, abdicated for a time his divine dominion, right and glory. For, although he was Justice and eternal Blessedness, he

did not refuse to become a sacrifice for sin, and a curse for us, Phil. 2: 7; 1 Cor. 1: 29; Gal. 3: 13; 2 Cor. 5: 19.

Yea, kind reader, if he had remained in his first estate, impassive and unchanged, as John A'Lasco and his followers assert; and if he had just surrounded himself with a strange tabernacle of Mary's flesh, then he would not have lost that which he again desired from his Father, while he would have remained, not humbled, but unchanged in his first estate.

But now it is manifest that the eternal, indescribable and inexpressibly glorious word, which from eternity has been with and in the Father in eternal glory and clearness, but in an illegible manner, has in due time left his glory, for a season, for our service, and become a poor, despised, mortal man, and has died a bitter death for us. And thus he again desired his first glory, which he had with his Father before the world began, and which he had, for a time left, for our sakes. This Scripture is too clear to be obscured by acuteness. Therefore believe the word of your Lord, trust in truth and you will not be deceived.

This our confession also accords with holy Paul, for he says, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things," Eph. 4: 9, 10.

By the side of this plain saying of Paul place also the word and testimony of Christ, which he himself testifies in regard to his descension. For he says, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," John 3: 13.

Ponder diligently upon these words of Paul. For if he spoke these words alone in regard to his divinity, and not of his humanity, how would it then accord with the testimony of Christ, just mentioned, who says, "No man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

My reader, remember, Christ here calls himself the son of man, and says, "That he came down from heaven." The son of Mary, whom the learned say is of her flesh,

did not come down from heaven, but must be of the flesh of Adam, if the foundation of the learned were right. Oh no. But the word *came down from heaven*, is become flesh or man, in the lower parts of the earth, and afterward ascended up far above all heavens where he first was.

Inasmuch then, as Christ not only speaks in this Scripture passage of his divinity, but also of his humanity (since he says The son of man), therefore it is manifest that the man Christ is not originally from earth, but from heaven, for according to his eternal divinity, if that should have been left thus unchanged, as the learned say, he cannot be called the son of man. Again, according to his humanity, he could not be in heaven at the time he spoke these words, if he was of Mary's flesh and not of heaven. Therefore we must accept these Scriptures as regarding the whole Christ, that is, both of his divinity and humanity. From which it forcibly follows that the whole Christ Jesus, God and man, man and God, is from heaven and not of earth, as also John testifies at another place, and says, "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all," John 3: 31. Again, Christ says, "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father," John 16: 28.

From these it follows (if we will accept the testimony of Christ, John the baptist and Paul, as true) that the Word came down from heaven, became flesh in Mary, dwelt among man, fulfilled the Scriptures, again ascended and sat down at the right hand of his Father, and is adored by all the angels of God. Mark, reader, how the one Scripture exactly fits the other, and how exactly Christ, John and Paul agree. Sure and immutable stands the testimony, that the Word is become flesh.

Paul still further explains our confession, and says, "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and, as is the heavenly, such are they also that are heavenly," 1 Cor. 15: 47. Reader observe. Although Paul properly speaks of the resurrection of

the dead, and of its future clearness, yet he testifies by this same Scripture, the coming again, and the difference between the first and the second Adam, when he says, "The first man is of the earth, earthy; the second man is the Lord from heaven." For, as the first man, Adam, is called earthy on account of his being of the earth; so, also, the second man, Christ, is called heavenly because he is from heaven.

If any one should contradict this and say, That Christ here is called heavenly on account of his divinity, you should know that Paul rebukes them with these significant words: The second man, he says "The *second man* is the Lord from heaven." I cannot see how the great witness could express himself more plainly. And since he is, then, such a heavenly Being, and, besides, since he is again glorified of God his heavenly Father, with his eternal glory which he had before the beginning of the world, with God, therefore the holy apostle also calls all his true members, after the resurrection, heavenly. Not that they are from heaven, as Christ is from heaven, but because, by grace, through the power of God, in the resurrection, they will partake of the heavenly glory and of the nature of the angels, as Christ says, "The glory which thou gavest me, I have given them" (his disciples), John 17: 22.

Again, Paul says, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself," Phil. 3: 20, 21. Read also what Christ says of such, Luke 20; 1 John 3.

For this reason Paul calls them heavenly and says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly," "For this corruptible must put on incorruption and this mortal must put on immortality;" "Then shall the righteous shine forth as the sun in the kingdom of their Father" and as the stars of heaven in brightness forever; yea, when we shall be like unto the Lord, and shall see him face to face, as he is, 1 Cor. 15: 49; Matt. 13: 43; 1 Cor. 13: 12.

Again, at another place the Scriptures say of Christ, I am the First and the Last, and the living One, and I was dead, and behold, I live from eternity to eternity Rev. 1: 8; Isa. 41: 4; 44: 6. In this instance the Holy Spirit brings forward another indissoluble testimony, at which all sharp disputers and famous masters of this world are made ashamed. If they want to pervert this clear and plain Scripture according to their own notion, by their deceitful reasoning, as they do the Scriptures of John 1: 14, and all the Scriptures, then they should know that we do not follow and believe the sophistry of man, but the word of the Lord. If they leave it undisturbed, then their cause is already lost, for the Holy Spirit testifies that the First and the Last, and the living One, died.

That Mary's flesh was not the first and the last all intelligent persons must admit. If then the man Christ had been of Mary's flesh, as the learned say it is, which neither is nor can be the first and last, and if it had thus died, then the Spirit of God, which is the Spirit of truth, would not have spoken rightly. Yea, neither Christ himself, who says, "I am the First and Last," was dead, and behold I am alive.

I would further say, That if the man Christ Jesus was a natural offspring of Mary, and if the eternal Word only lived therein, as our opponents say it did, and if this same man died, and the Word remained unchanged, then Mary's flesh must be the First and Last; this is too plain to be denied.

Since it is evident that Mary's flesh neither is nor can be the First and Last, as has been heard, and since it is true, according to the testimony of the Holy Spirit, that the First and Last has died, therefore I conclude therefrom that the explanation of our opponents, by which they point us to Mary's flesh, is deceitful and false, and that the learned are badly mistaken when they say that the Son of God remained unchanged, and that the son of Mary died. I say again, the word stands immutable, "The Word is become flesh."

Again, with this our confession, foundation and belief, all the prophets who have spoken of Christ, the Son of God, through

the Holy Spirit, agree. Micah says, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting," Micah 5: 2. Observe, Isaiah says, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," which signifies God with us, Is. 7: 14; Matt. 1: 23.

He further says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace," Isa. 9: 6.

At another place he says, "Say unto the cities of Judah, Behold your God." Again, Jeremiah says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS," Jer. 23: 5, 6.

My reader, observe, Since the descension of this Prince has thus been from eternity, as has been related, and his name is called, by the Spirit of the Lord, Immanuel, The Mighty God, The everlasting Father, Our Righteousness, &c.; and since the prophets describe him with such significant words, as also the apostles, whence, who, and what he is; therefore I conclude therefrom that the man, Christ Jesus, is not of unclean, sinful flesh, but of the unspotted, pure seed and word of God, his Father, as John says, "The word is become flesh." This, then, is our proper faith and confession of Christ, the Son of God, namely: That we are all created in Adam our father through the ineffable word, and that we, in the same Adam, have become of a sinful nature and subject to death; that we also, by means of this eternal, ineffable word, and not by means of the sinful flesh of Adam, are graciously accepted of God and mercifully called unto life everlasting, as Christ says, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

everlasting life," Ps. 33 : 6; Rom. 5 : 12; 1 Cor. 15 : 3; John 3 : 16.

All Scriptures force us that we dare not divide Christ, the Son of God, after the pretensions of the learned; but to confess him as being entirely the true Son of the true and living God. The angel testified of Christ, the Son of Mary, saying, "That holy thing which shall be born of thee, shall be called the Son of God," Luke 1 : 35.

Again, the Father testified, "This is my beloved Son in whom I am well pleased," Matt. 17 : 5; Luke 9 : 35.

Again, John the Baptist says, "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost; and I saw it and bare record that this is the Son of God," John 1 : 33.

Again, "Nathaniel saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel," John 1 : 49.

Again, when Jesus asked his disciples, "Whom say ye that I am? Peter answered and said, Thou art the Christ, the Son of the living God," Matt. 16 : 15, 16.

Again, Martha said, "I believe that thou art the Christ, the Son of God, which should come into the world," John 11 : 27.

Again, the disciples, together with the others said, Verily, thou art the Son of God.

Again, Christ said to the blind man, "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him; and Jesus said unto him, Thou hast both seen him and it is he that talketh with thee," John 9 : 37.

Again, when the centurion, saw that he so cried out, and gave up the Ghost, he said, "Truly, this man was the Son of God," Mark 15 : 39.

Again, Saul was with the disciples at Damascus, and preached Christ in the synagogues, that he is the Son of God, Acts 9 : 20.

Again, John says, "We have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," 1 John 4 : 9. Besides many other clear passages.

Inasmuch as the Scriptures so abundantly testify that also the man Christ is the Son of God, therefore it is manifest that M. M. and those of his mind, do fearfully err when they say, "The man Christ was not the Son of God; he had no Father; but there are two sons in Christ—the one the Son of God without mother, and impassive—and the other the son of mankind, or the son of Mary without father, and he passive," &c. I think this may be called rejecting the Son of God, in the face of all these plain Scriptures, and pointing us to a divided Christ, yea, to an unclean, sinful flesh and creature, guilty of death, whom the Scriptures never knew and still less taught. *O detestibilem blasphemiam* (O detestable blasphemy).

All who can be convinced rightly to believe that the word did not take unto itself a man of Mary's flesh, but that, according to the testimony of John, it is become flesh, have a true understanding of Christ. They will not argue *per Synecdochen, de parte ad totum, neque de toto ad partem*. They will not point to the worthiest part in Christ, nor to the communication or communion of the names; neither will they unite two persons and sons in one person and son, as our opponents do, but they will leave the Scriptures ungarbled in their place, and acknowledge with John the Baptist, John 1 : 15; with Matthew 16 : 16; with Martha, John 11 : 27; and with the whole Scriptures, that Christ Jesus is God's first-begotten and only Son; an only and undivided Christ, God and man, man and God, an only person and Son, who, in his flesh, has fulfilled the handwriting of the law for us, as we could not, in our flesh, on account of our weakness; and is, at last, judged and condemned, as an innocent, spotless Lamb, to die on the cross for our sins and guilt.

Behold, this is our foundation, faith and confession of the most holy incarnation of our Lord Jesus Christ, the Son of God and Mary; on account of which, alas, we are so much upbraided by our opponents, and have to pass for deceivers and heretics; and that for the reason, I say, because we teach and testify with the Scriptures that the Lord, Christ Jesus, is God's own and true Son, as has been heard.

Well, since it is so with them they must

run their course; we cannot prevent it until they are met by the angel of the Lord, and rebuked by the ass, Num. 22; 2 Peter 2. They had, however, better beware, lest they stumble too hard on the Rock of offense, Isaiah 8: 14; Rom. 9: 33. The time to give an account will soon arrive. As for me, I care not how they judge me.

I trust to find my consolation in the Lord who has taken me by the right hand, and who knows all my desires, intentions and

doings. He will execute our cause to his honor; for he knows that we do not desire to seek our praise, but his own. Therefore he will protect his own honor. It might doubtless happen that through their writing and slandering against us, and through their manifestly erring doctrine, in regard to Christ the Son of God, it might be made manifest to some that they are doubly what they would like to make us. May the great God grant them grace, Amen.

THE CONFUTATION.

PART THIRD.

BEFORE I proceed to the confutation of the arguments of our opponents, I would first faithfully admonish the kind reader that he do not mistake the shining clearness of the eternal God-head, through his high-soaring genius, and not have the audacity to undertake to fathom this ineffable profundity—lest he, when he thinks that he has fathomed it, at once dazzle his eyes and suddenly fall down the precipice. For it is manifest that many smart and acute genii have been mistaken and made fools of themselves by their high-soaring intellect.

The Tritheists held and taught that there were three Gods.

Arius divided the second as being the least of the first substances.

Macedonius said that the third being, namely: The Holy Ghost, was no God; but a servant of God and the Son.

Ætius and Eunomius taught that the Father, Son and Holy Ghost were different things or beings.

The Origenists held that the Son could not see the Father, and the Holy Ghost could not see the Son.

Maximinus feared that the Father was a part of God, and each person was one-third of the trinity.

The Metangismonites said that the second

person was in the first, as a small vessel in a larger.

The Allogians said that John uttered a falsehood when he said that God was the Word; because they could not comprehend the mystery of the Word.

The Monarchians as also the Praxeans and Victorians said that the Almighty Father was Jesus Christ, and that he had placed himself at his right hand.

The Sabellians made the person and the names of Christ and of the Father, one; and are called *Patripassians*; for they believed that the Father had suffered. Behold thus, those save who undertake to search things incomprehensible, and who want to soar higher than the Scriptures teach.

Again Erasmus Roterod says, The Word was God. It was Almighty, out of the Almighty, with the Father, not brought forth for that time, but for all time. Thus proceeding from the paternal heart, and never leaving it. He further says, That the Father has begotten unto himself, the Son like unto himself in every respect, from eternity, to eternity. Again he says in *suo ecclesiaste*, Christ is the word of God, Almighty, which, without beginning and without end, ever comes forth from the heart of the Father.

Martin Luther says, The word is that

which God speaks in himself, and which remains in him and is never separated from him. We do not controvert the testimony of Erasmus and of Luther; but we cited them for the reason that it might be observed what diversity of opinion exists.

Philip Mel. says, The word is begotten in thought, and is called the image of God, for that which is thought is the image of the thing thought of. Say, beloved reader, who dare build his conscience upon such foundation and reasoning?

Again, some councils resolved that there were three persons in the Trinity, that is, three real substances, and these same were *Homousii*, that is, of the same nature (co-essential); both of these, namely, the persons and their natures have been suspected.

Behold, thus they follow their own opinions and inclinations, build upon vapor and wind, look at each other, and not at the word of the Lord, confuse the simple minds who are not versed in the Scriptures, proclaim their opinions and not the word; and whoever cannot agree with and follow them, is called a deceiver and heretic, by them; therefore I pray you, for Jesus' sake, not to climb higher in this ineffable Majesty than you have steps, and not to search farther than the word of the Lord has taught, while many a piercing eye has been, and is yet daily dazzled by this adulation. For you can understand as little of the unspeakable beauty and conception, how, and in what manner it was brought about from eternity, as you can form an idea of the indescribable Father himself.

Therefore let not the opinion and flattery of the learned be the foundation upon which you build your faith; but let the undeceiving, plain word of God and the testimony of holy John be a sure foundation whereon to build your faith.

He says, "In the beginning was the Word, and the Word was with God, and the Word was God," "All things were made by him; and without him was not any thing made that was made," John 1: 1, 3.

This same Word, which was from the beginning and which, in the course of time became flesh, is called by Paul the Son, Christ Jesus, and the first begotten of all creatures, Col. 1: 15.

Yea, dear reader, if the learned had left unbroken the testimony of John which he spoke of his eternal divinity; and if they had inclined their intellects to the word of God, there would never have been such dark confusion in the world, in regard to Christ, the Son of God.

Therefore I advise you in faithful love, take heed and beware; for the testimony of John is too clear to be obscured by flattery, and too strong to be broken by philosophy. Whosoever would rather drink the precious, clear wine of divine truth, than the impure waters of human adulation, let him hold to the word of the Lord, and let him abandon the unscriptural, destructive explanations, garblings, opinions and ideas of the learned.

This is sufficient of the eternal and ineffable divinity of Christ. Now, by the grace of God, we will proceed, and maintain by the power of the Scriptures, that those abominably err, who say, The word is not become flesh, but it has taken unto itself our flesh or a man of our flesh, as will be briefly and clearly shown in the following:

In the first place John A' Lasco writes, and says, "Divine justice requires that that which we broke, through our flesh, included in Adam's loins, should be punished in the same flesh. Or, as some say, that the nature which inflicted sin, should be punished for such sin, and that that which incurred death should also destroy it."

Answer. Since he and his followers would uphold their cause with the justice of God, and pretend to say that the inflicter and institutor should suffer punishment, then they should, by right, not use the words "our flesh and nature," but "Adam and Eve," in their writings (for they were the first inflictors and institutors), and not the flesh and nature of their descendants, as may be openly seen, Gen. 3: 6.

The nature of man was first created pure and good; but was corrupted through Adam's disobedience. And as he was thus corrupted in his nature, so all his children were born corrupted; nevertheless, the children were not the inflictors and institutors, but Adam and Eve were. If the justice of God, then, requires the punishment of the inflicter and institutor, it would be but right, according to justice that not any of the children should be punished; for they were not the first that disobeyed; but Adam

and Eve should receive the punishment, for they were the first that transgressed.

O, no, Adam and all his seed could not be justified, through the weakness of his flesh. They were guilty above measure, and had not a penny wherewith to pay, but it was liquidated for Christ's sake, who, through his eternal love and mercy (as Adam and his could not be justified in themselves), appearing in the shape and form of sinful man, fulfilled the justice of the Father, and tore to pieces the handwriting of the law, and has effaced and paid for all that which Adam had inflicted and broken by his transgression, by the sacrifice of his precious blood, Rom. 8: 3; Eph. 2: 15.

Since they point to the justice of God, I deem it necessary to treat on this a little further, that the intelligent reader may learn that this assertion of theirs is quite powerless, nay, in every respect without foundation in the Scripture.

It is manifest, kind reader, that Adam and Eve, together with their descendants tempted by the serpent, fell into condemnation and death, by the justice of God, Gen. 3: 6; and that nothing can be born of them but that which is condemned and guilty of death, Rom. 5: 12; 1 Cor. 15.

Since Adam and all his seed, on account of his disobedience, became condemned and guilty of death by the eternal justice of God; and if the Lord Christ, according to his holy humanity, were a natural fruit of the flesh of Adam, as they pretend, then the man Christ must be again condemned and guilty of death, on account of his human birth. This is too clear to admit of denial, or else our opponents must take back their own argument, and acknowledge that God's justice is not eternal.

O, no, the flesh of Christ is holy, pure, spotless, knows no sin, makes pious and saves, is a true bread of souls, as is the word, which, in the latter days, according to the intention and purpose of the Father, became a true, passive man, for the salvation and eternal deliverance of all; and who died an innocent death for us.

It avails in no manner that they say that Mary was blessed, and that her fruit was saved from sin by the power of God. We

confess that Mary was blessed, and that the fruit was without sin; but we deny that Mary was without sin in consequence of the blessing; for Paul says, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. 3: 22.

Again, if the man Christ were a flesh of Mary's flesh, then Mary would have been blessed through her own flesh; and Adam would have been reconciled through his own flesh; the justice of God would have been broken, and our condemnation, curse and death be dissolved and requited through flesh, condemned, cursed and guilty of death.

O, no, the Scripture teaches plainly that we have all become sinners in Adam, and that we have all, through sin, fallen under the judgment, wrath, and condemnation of God, and become subject unto death, Rom. 5: 6; 1 Cor. 15: 22. And of Christ it testifies that he is the Lamb without spot; that he has not known sin, and in his mouth no guile is found. Inasmuch then as it is manifest that the Scripture entirely concludes Adam and his descendants in sin, and entirely absolves Christ, therefore the discreet and right minded reader may conclude therefrom, that the holy man, Christ Jesus, is not of the unclean flesh of Adam, but that he is the holy and pure word of God, John 1; and that this saying of the learned, that the justice of God requires, &c., is not the sure testimony and word of God, but merely human flattery and fiction.

Oh, I wish that our opponents would once ponder what the justice of God, in this respect, requires according to the Scripture. I trust they would henceforth not hold so strongly to their foundation as they have hitherto done; neither would they say that if any one does not accept their doctrine he sins against the Holy Ghost; or at least think that they might be mistaken.

In the second place he intimates that we should understand the conception of Mary, of which Matthew and Luke speak, as far as regards the mother, as is naturally due her, according to the ordinance of God, Gen. 1.

Answer. It is surprising to me that a man as learned as he is, reasons so indis-

creetly, and dares ascribe the conception of Mary to nature, while it is clearly shown all through the Scriptures that the conception of Mary was brought about by supernatural causes, a particular miracle of the Most High, and a glorious sign of the Lord our God; as Isaiah says, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name immanuel," Isaiah 7: 14; Matt. 1: 23; Luke 1: 31.

Again, Matthew writes concerning the conception of Mary, thus, "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily; but while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins," Matt. 1: 18—21.

Again the angel said to Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1: 31—35.

From all these it is very evident that the conception of Mary was supernatural and a sign and miracle of the Lord; therefore it is all to no purpose that the learned philosophize it as being caused by nature, for it is irrelevant to the matter.

And if the conception of Mary were ascribed, in part, to nature, in the face of these clear Scriptures, then, still it is ap-

parent from the ordinance of God and of nature, that the material, or origin of the child is of the Father and not of the mother, as has been sufficiently explained above in the confession, and also in my writing against Gellius Faber. Therefore these innovations are nothing but philosophy and human genius, without Scripture, and not worthy of an answer; but I have briefly criticised them, and pray you not to despise my references; but let a trial be given before the accusation, lest you mistake yourselves, as Sirach says.

They further advance that the Scripture speaks of the Savior being promised of the seed of woman, of Abraham and the fruits of the loins of David.

Answer. In the first place I say that he who deduces from these Scriptures that the man Christ was flesh of a woman, nay, the natural seed of Abraham and David, who all descended from the unclean flesh of Adam, must also add the unrighteousness, curse and sin of Adam.

If they should assert that he was free from the unrighteousness, curse and sin of Adam, I again answer: That he was not of the natural seed of Adam; for the seed of Adam was unclean, sinful and accursed—therefore nothing but unclean, sinful and accursed flesh could be begotten therefrom; or else the unclean must beget the clean, the sinful the holy, and the accursed the blessed; and therefore the hereditary uncleanness, curse and condemnation be changed. This is too plain to be controverted.

Yea, reader, if the incarnation of the Lord was, as our opponents say it was, then it would be manifest that Christ Jesus was not so pure in his incarnation as was Adam in the first creation. For if it is asserted, as is true, that Christ was conceived in the virgin Mary, then Adam had no other father on earth but God—wherefore he is also called a Son of God, by Luke. Yet, Adam would, nevertheless have been created of purer nature, and of God; but Christ, if he was of the unclean seed of Adam, must be of less clean nature, that is, of an unclean, human and earthly seed. This is too clear to be controverted.

In the second place I say, If the man Christ were a natural fruit and seed of the

impure, sinful flesh of Adam, then he would also be guilty, through the eternal justice of God, of the judgment and death. And if he was guilty, how could he redeem and liquidate ours? Or else we must admit that God's justice was ended; and that the sinful had taken away and atoned for the sinful; the condemned for condemnation, and he that was guilty of death had taken away death.

O, no. No unclean animal was permitted to be offered as an offering of reconciliation in Israel; but it must be without blemish. And if the symbolic had to be entirely clean and without blemish, how much more so should be the true one, whereby the eternal reconciliation is brought about—and whereby all symbolic offerings are fulfilled and finished, Heb. 9: 10; Exodus 12: 5; Deut. 15: 21; Mal. 1: 8.

In the third place I would say, He who asserts that the man Christ is a natural fruit and seed of Adam, Abraham, David and of woman, also asserts thereby that there are two persons in Christ, two sons; the father is no true father, the mother no true mother, and the son no true son, as has been said before.

In the fourth place I say, If the man Christ was of the flesh and blood of Mary, then it is manifest that he was not God's Son, but a *created* creature, since he would not be begotten of the Father, but of the flesh and blood of Mary, according to nature, as has been sufficiently shown.

In the fifth place I say, If the man Christ, were of the flesh and blood of Mary, as they pretend, then it is very evident that the birth of man, according to the ordinance of God, can not be without father and mother; and also that a child does not proceed from the mother, but of the father; and if the man Christ came without a father, from the body of the mother, against the ordinance of God, then a new creation must have taken place in Mary, which creation could not have occurred without the Word. If such a creation did occur, then it is manifest that the one half or part of Christ must be created by the other; Mary's son by God's Son; and that the two, namely, the Creator and the creature, thus became one

person and Son. Dear reader, observe what abominations they advance.

In the sixth place I say, As all men have both father and mother, and as each has his generation—the father and the mother—so, also, had Christ Jesus both father and mother. His Father was an incomprehensible Spirit from eternity, and will remain so to eternity; therefore he could have no genealogy on the side of the Father; but the mother, who was the true daughter of Adam, Abraham, Isaac and Jacob, conceived him in her virgin womb through the Holy Ghost, by his Father's word; and she begat a true man in due time. Her genealogy was counted in the Scripture; for when he became incarnate in a human being, he must have a genealogy, of which he was born. And this is the word which Paul speaks, Born of the seed of David according to the flesh, Gen. 22: 18; Ps. 132: 11; Rom. 1: 3; 9: 5; Acts 13: 23. Not that there were two sons in Christ, the one without father, and the other without mother; one the Son of God, and the other the son of man, as our opponents pretend. But he who was God's Son also was the son of man; and he who was the son of man, was also the Son of God. Not two, but an only and undivided Son, as the ordinance of God, and the whole Scriptures teach and imply.

If you cannot understand this, then mark this parable: Charles the Fifth is a son of Austria; he is also a son of Spain; not that he is, therefore, one of two sons—but he is an only and undivided son. On the side of the father he is a son of Austria, and on the side of the mother he is a son of Spain. Thus also, is Christ Jesus a Son of God and a son of man; the Son of God on the side of his Father, and the son of man on the side of his mother. Not one of two sons—but an only and undivided Son. The Son of God and of Mary, as has been shown.

Again, if you are yet in doubt about the fruit of the loins of David, I would first refer you to my "Confession," which I wrote to John A'Lasco and his preachers, A. D. 1543, thereby admonishing you, to observe how the throne and the Kingdom of David, were promised to Christ, by Isaiah and the angel Gabriel; which was, however, not *literally* fulfilled in Christ, but in Solomon,

who was a figure and symbol of Christ, as were also Isaac, Moses, Aaron, Joshua and Joseph.

Since the whole Scriptures teach us that his kingdom and throne are not literal but spiritual, therefore we must, in the same manner, judge the fruit and the king who shall sit upon the throne and reign; or else the one word must be understood literally, and the other spiritually. This is too plain to be controverted.

Secondly, observe what Christ asked of the Pharisees in regard to Christ the Son of David, and how he answered them, Matt. 22: 42.

Thirdly, observe that if the man Christ were a natural fruit of the loins of David, all the insolvable, gross inconsistencies would be included in him, which we have partly pointed out above, and upon which we will enlarge if God permits.

Fourthly, observe that all the properties of God are alike perfect in him. And therefore his perfect, eternal love and justice require it, as Christ says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yea, says John, therein God's love appeared that he sent his only begotten Son into the world, that we, through him might live; for as he adjudged Adam and all his seed unto death, by his eternal justice, on account of his disobedience, so, also, has he, on account of the obedience of Christ, by his eternal love, promised life to all who believe in him; for as his righteous punishment of the sins of Adam's descendants who reject Christ, lasts forever, thus also his paternal love to forgive sin through Christ, lasts forever to all those who believe in Christ, and accept and obey the word of his grace, John 3: 16.

In the third place, I find that it is said that my foundation is, that Christ was begotten of the Holy Ghost.

Answer. It is very unreasonable that I am ever blamed of things of which I am not guilty. In my first "Confession" I have plainly and clearly shown in Latin letters that I do not believe that Christ was conceived in Mary of the Holy Ghost, but through the Holy Ghost. Yet I must hear

that I teach that Christ was begotten of the Holy Ghost.

O, dear Lord, how lamentably I am slandered! What else do they against me than the Scribes did unto Jeremiah, when they counseled about him, and said: Come, and let us devise devices against him, and not regard his reasoning, Jer. 18: 18. Yea, I think that I am born to turn my ear to the slanderer, and my back to the scourger. Nevertheless, I hope, by the grace of the Lord, that the time will come when some of them will yet awaken and acknowledge, in all humility, with penitent hearts that they have not despised me, but the word of God, and that they have scorned his Spirit.

In the fourth place he intimates "That I teach that the Word changes itself into human flesh and blood in the womb of the virgin."

Answer. I presume that it will never be proven by virtue of the truth that I have ever, at any place, said or written so; nevertheless they dare say and write so of us. I have spoken thereof as the high apostle has taught me, that the "Word became flesh." That testimony I leave unbroken; and leave it to the Incomprehensible, to him, who, through his omnipotent power so arranged it for the salvation of us all, how much, and what was changed. Yet, I would, in my simplicity, add (if they explain the testimony of John to which I alluded in unchanged letters, and conclude therefrom: Menno teaches, with John, that the "Word became flesh," therefore his foundation must be that it was changed into flesh, &c.), that they should know that *change* does not always take away the first nature of the substances of which something is wrought.

Adam was a man created of the earth; he was a man of the earth, and remained of earth, as the Lord said, "Dust thou art and unto dust shalt thou return," Gen. 3: 19.

Again, in the resurrection of the dead, all those who have again returned to earth, shall, through the power of God, be resurrected from the earth. It is manifest that at first we were earth, afterward we became flesh of the earth, again we became earth of the flesh, and lastly we became flesh of the earth, out of the first flesh, but

in glory and brightness, as the Scriptures testify; and thus the first substance, although changed, of which the thing changed was wrought, remains, as has been heard.

Reader, understand me rightly. I do not present this parable for the purpose of asserting that the Word was changed into flesh and blood, the same as the earth of which Adam was made was changed into human flesh, but I have presented it for the purpose of showing to the reader that, although if the Word was changed in being incarnated, it yet remained the word, John 1: 14; 8: 23; 1 John 1: 2; Rev. 19: 13.

In the fifth place he writes, "The Lord Christ was a Spirit from the beginning, unchangeable, holy and eternal. If he, then, was Spirit and unchangeable, how, then, has he changed his substance or his being, and become flesh."

Answer. If I understand him aright, in Letter E, page five, he says, That he has not yet rightly comprehended my meaning of the phrase "*factum est*," i. e. become. If, now, he has not rightly comprehended me, then I cannot see why he should blame me of such doctrine, unless he cannot understand the testimony of John in any other way, notwithstanding his flattery and corruption; as I have merely testified to the same thing literally and unchanged.

Inasmuch as they verbally and in writing blame me of believing in such change, from the testimony of John (although they never heard such doctrine from my lips, nor read it in my writings), therefore I would pray the reader, for Christ's sake, not to blame me of any thing in regard to the change of the eternal Word than of what I hereby confess and explain in plain words: I believe and confess that there is an Almighty, eternal and incomprehensible God, Father, Word, and Holy Ghost, who has lived in eternal glory and shall live so forever. And that this same Almighty, eternal Father, before all creatures, yea, from the beginning and from eternity, begets of himself this his Almighty, eternal Word, in a divine and therefore incomprehensible manner; and that this, his Almighty, eternal Spirit proceeds or flows from him through the Word or Son; but I do not comprehend it.

I also believe and confess in the same manner, that this Almighty, eternal Father,

through his Almighty, eternal Word, which is the Son, has, in the power of his Almighty, eternal Spirit, created heaven and earth with their fullness, and that he, thereby, forever preserves and maintains all things created therein and thereby, but I do not comprehend it.

I further believe and confess that all human nature (at the sound of the last trump), through the power of the Almighty and everlasting God, shall again arise from the earth with a glorified body; and that the children of God, who, here on earth, have walked before him in a firm faith and in meekness, shall receive the glorious, promised kingdom of honor, at the hands of the Lord—that, on the other hand, those who have rejected the Lord and his word shall be eternally tormented with unquenchable, everlasting fire, with the devil and his angels, under the fearful, unbearable judgment of the Almighty and great God; but I do not comprehend it.

Faithful reader, observe, that although I do not comprehend the Almighty, only and eternal God in his eternal, divine being, in the dominion of his glory, in the creation and preservation of his creatures, in the reward of both the good and the evil, and in many of his works, yet I do truly believe it, and for this reason: Because the Scripture teaches so; in like manner I can not comprehend how, or in what manner the incomprehensible, eternal Word became flesh or man in Mary; nevertheless I do truly believe that he became man, because the Scripture teaches so. I know that it is a work that was done by the Lord, and is a miracle before our eyes. Nay, it is such a work that intellect cannot fathom, nor acuteness comprehend. Truly it is said, Who shall tell of his birth?

Inasmuch as I clearly find that it is an exalted and incomprehensible miracle of the Almighty and great God which the Almighty, eternal Father, through the omnipotence of the power of the Holy Ghost, has wrought in Mary; and inasmuch as I know how very perilous and solicitous it is for one to search into the incomprehensible profundity and divine mystery with one's foolish earthly understanding; and to garble the plain testimonies of the Holy Ghost,

by deceitfulness and human smartness: Therefore it is that I dare not believe, nor teach more nor less of the holy incarnation than the holy prophets of the Lord, Christ Jesus, and also John, Peter and Paul, teach me on every hand in the Scriptures, with such incontrovertibly clear testimonies; all of which are surer and wiser witnesses to me than all the learned who have been, are, or shall ever be on earth; although, I repeat it, I cannot comprehend the ineffable mystery, with my dull, earthly understanding. Sirach says, Inquire not into the things which you cannot bear; and that which is too great or too exalted for you do not search.

Again, as to the saying of Malachi, "For I am the Lord, I change not," Mal. 3 : 6, and to the question of John A' Lasco, "If He is eternal how could He die?"

Answer. Malachi does not here speak of God's substance or being, but of his intention, counsel, resolution and will. From which I confess that God's intention, counsel, will, purpose, promise and love are eternal and unchangeable and must come to pass as he will and has resolved upon in his wisdom.

Inasmuch as it is manifest that the Almighty, eternal and unchangeable Father rules, and does all things according to his eternal, unchangeable intention, counsel, will and purpose, and as he had, through his eternal, unchangeable love, provided his eternal holy Word, or Son, that he, according to his firm and unchangeable intention, should become the Paschal lamb, as Peter says, Therefore this must happen that the Word, in due time, became flesh, although we cannot comprehend it; for it was the gracious intention, counsel, resolution, providence and will of his Almighty and everlasting Word which will forever stand firm, and which, according to the prophetic word, can never be changed, as has been heard.

Behold, honorable reader, this is my reply to the three questions: If he is a Spirit how could he become flesh? Is he God, how could he change? and if he is Eternal how could he die? as I, before my God, believe and confess. I trust, by the grace of God, to remain firmly therein unto death.

I have not counseled with nature and my

intellect in this respect, but with the word of the Lord, which is the true light to my feet, which shows me in plain words that the conqueror, the promised seed of woman from the loins of Abraham, Isaac, Jacob, Judah and of David, born according to the flesh, who is the Blessing, Messiah, Christ, King and Savior of all the world, is not of unclean, sinful flesh, but of the pure seed of his heavenly Father; the word of God conceived of the Holy Ghost, in the virgin Mary, and in her became flesh, as John says. Christ himself also says that he is from above, that he is the bread from heaven, and that he went forth from the Father, John 16. And Paul says that he is the Lord of heaven; descended from above; that he is the Alpha and Omega; our Immanuel, 1 Cor. 15; Eph. 4: 10; Rev. 1: 8; Isa. 7: 14. And, besides, as I plainly see that our opponents dare not advance these and such plain Scriptures, but garble them by their intellect with many exceptions and flatterings; therefore I repeat it, that I turn away from intellect and nature, bind my faith and conscience to the word of the Lord, and truly and firmly believe and trust, that this great miracle of God was thus produced in Mary; although I cannot comprehend it.

Behold, kind reader, whosoever testifies or writes any thing else of me, in regard to the change of the eternal Word, but that which I hereby confess, is a liar and does not testify to the truth. The testimony to which I refer is firm and binding: "The word is become flesh." But how far it was changed he knows who in his eternal love has so arranged it for the salvation and everlasting deliverance of us all, through his Omnipotence. Praise be to God forever, Amen.

Here I will perhaps be asked, if then, the Father is not of divine nature? and whence has Christ derived his humanity? To this I answer: From whence came the abundance of water which flowed from the hard rock? The rock was no water nor watery substance. Was it not produced by the omnipotence of God, to whom nothing is impossible, above all human understanding and comprehension?

Again, how did a virgin conceive other-

wise than through the power of God, and the operation of the Holy Spirit, above the comprehension of all philosophers? Nay, above the comprehension of Mary herself, for she said, "How shall this be, seeing I know not a man? and the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." He does not say, that holy thing which shall come from thy flesh and blood, as say our opponents.

If they should further say, that if the Word became flesh, and did not take unto itself our flesh, then it did not remain God's Word; as when Lot's wife became a pillar of salt, she did no longer remain man or woman; and when the water became wine it did no longer remain water. I would reply: The Scripture says that Lot's wife became a pillar of salt, and that the water became wine. This the Scripture says, and therefore it is also true. But the Scripture says not that Lot's housewife took unto herself a pillar of salt, and that water took unto itself wine. In the same manner the Scriptures also testify that the Word became flesh; but does not testify, that the Word took unto himself our flesh.

I would further say, that if some Scriptures could be produced to prove that "becoming" is taking unto one's self; or that two persons and sons of different natures and minds can be one person and son; or that there was a true Son from the beginning who had not both father and mother; or that a son can be his father's son, who is not of the father's seed, then we might ponder upon their foundation a little further. But since they never produce such Scriptures, neither are they able to produce them; and since the Scriptures testify that Jesus Christ is the Son of God, therefore the testimony of John remains firm and immutable: "The Word is become flesh," however much philosophers may dispute this.

Lastly I would say, That if the Word did not become flesh, but only took unto himself a man of Mary's flesh, as our opponents assert, and if the same was used as an instrument to suffer for us, then it is

manifest that Jesus Christ, a Son of his Father in truth (as John calls him), did not come in the flesh (*corporatus* as Castalion says), for were he to suffer himself, and not another in his stead, then he must come in the flesh, otherwise he could not have suffered. This is too clear to be contradicted. All those who deny this, are deceivers and anti-christs, 2 John 1: 7.

He further writes, "If he is holy why was he condemned for the sake of sin in the judgment of the Father?" At another place he also writes: "Christ partook of no other flesh than that which was subject to sin and death, that he might be tempted."

Answer. If we are to understand his words as they read, then Christ, together with his holy flesh was subject to sin and death; this is incontrovertible. For he says, If he is holy why was he then condemned for sin under the judgment of the Father. Just as if he, was unholy, and guilty of death under the judgment, and deserving of the wrath and punishment of God. But this must be so too if we are to assert that the flesh of Christ was of Mary's flesh. Therefore it is manifest from his words that the sin by which he was tempted dwelt in his flesh; and that thus he did not die, out of grace for us, but as one guilty, for himself. For the wages of sin is death.

O, dear Lord, If the poor Menno was to speak of the Son of God thus blasphemously, and were to include him in sin, O, what an unpleasant, bitter song would be sung about him! But whatever the learned dream and philosophize, must be accepted as right and good.

This, then, is my short reply to his words just cited, namely: Isaiah and Peter testify of him that he did not know sin, and that guile was not found in his mouth. Yea, dear reader, he was holy before his incarnation, holy in his incarnation, and will remain holy forever. For it was needful, that we should have such a high priest, who is holy, innocent and spotless, and who became higher than the heavens; for if he were not innocent and holy, he could not have requited for our sins and guilt, but must have suffered for his own imperfections and guilt. But now the Scriptures testify that he was bruised for our iniquities and was stricken for our transgression, Is. 53: 5, 8.

In the sixth place he writes and says, "The comparison of the words of Paul, *The form of God and the form of a servant*, teaches us that by which God is known to be God, and nothing else, than the immeasurable power and the brightness of his light and glory to which none can aspire; that we must also understand it as that by which a servant is known to be a servant, and that it is nothing else but our human flesh, and that through the disobedience of our first parents it was forfeited under the servitude of sin; nevertheless he writes that we must so understand it that he took upon himself our flesh, but not the servitude thereof," *Hac ille*.

Answer. Here I will leave the reader to choose whether to explain this *form of a servant* as having reference to a servile* form, or, as John A'Lasco thinks, to a sinful form. If it has reference to a servile, and not to a sinful form, then it does not support the assertion that the Word has taken unto himself our flesh. But if it is explained, as John A'Lasco explains it, as having reference to a sinful, and not to a servile condition, then it must necessarily follow that that is also in Christ, on account of which we are called servants, namely, on account of sin, or else the adduced antithetical form is not in place and can not stand, as you will hereafter, by the grace of God, clearly hear and see.

I deny that I misinterpreted the Latin phrase *Exinavit semetipsum*, as John A'Lasco accuses me of doing; although at one place I wrote, *He has humbled himself*, I trust I have not written it wrongly. At another place I wrote, *The Son, the Word, was humbled*, went beneath himself; was made lower than the angels. But nowhere have I written that he went out from himself, as John A'Lasco wrongfully accuses me. I will leave it to the judgment of all grammarians whether or not I have written correctly.

I think Christ has greatly humbled himself, since he is the Almighty, eternal Word, Wisdom and Power of God, and became such a poor, weak, despised man. He also went much beneath himself, since he was in divine form and became such a despised servant. Yea, reader, that Paul here speaks (Phil. 2: 7, 8), of the servile and not of the sinful condition, we may well deduce from the following Scriptures. "Behold,"

says Isaiah, "my servant, whom I uphold; mine Elect, in whom my soul delighteth," Is. 42: 1. Matthew is my witness that the prophet speaks this of Christ; and therefore is he called the servant of his Father, because he has performed the work and service of his Father here on earth, for us poor sinners, as he says, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20: 28.

Therefore, I repeat it. Paul here speaks of the servile and not of the sinful condition which Christ took upon himself for our salvation. For if he here spoke of the sinful and not of the servile condition, then Christ must also have assumed the form of a servant, that is sin; else the phrase *The form of a servant*, and *The form of God* could not exist together. For as the phrase *form of God* testifies to his true divinity, so also, the *form of a servant* must testify to his true servile form; or it must follow from the argument of John A'Lasco, that, although Christ was in divine form, yet he lacked the divinity, the same as he had the form of a servant but the servility, i. e. sin he had not.

O, no, it is not so. He was in God-form, and was therein truly God; thus he also took upon himself the form of a true servant, and was therein a true servant; as may be deduced from Isaiah, Matthew and the words of Christ. And in this sense the antithesis, the *form of God* and the *form of a servant*, exists, and does not require the exception which John A'Lasco here made. And this is the proper cause and reason why Paul wrote to the Philippians about this, that they should not be contentious one with another, nor seek their own vain, carnal honor, or any thing selfish, but that they should, after the example of Christ, humble themselves one towards another, and walk in love; for although Christ was in the form of God, yea "equal with God, but made himself of no reputation and took upon him the form of a servant," and not the exalted form of a mighty emperor or king. He came to minister unto us and not to be ministered unto, Matt. 20: 28. Yea, "He was in all points tempted like as we are yet without sin," Heb. 4: 15. He

*The words *servile* and *servility* here mean, a condition of servitude as spoken of by Paul in Phil. 2: 7, 8.—*The Publishers*.

sought not his own but that which was ours; and for our sakes "became obedient unto death, even the death of the cross," Phil. 2: 8. Thus the assertion of John A'Lasco, that the Word took unto himself our flesh or a man of our flesh, remains unproven.

But his point that while Christ was here upon earth he still was also in heaven, that his face shone as the sun, that his raiment was white as the light, that he healed the sick, raised the dead, and by his word remitted sin, which power alone belongs to God, does not prove that he received his holy flesh from our sinful flesh; but it rather proves that he still remained God and his word, notwithstanding he, for a time, so humbled himself and went beneath his divine splendor, attributes, right and glory, for our sakes. Whosoever sincerely fears God, let him consider and judge, Matt. 17: 2; Luke 7: 21.

In the seventh place he asserts it as his foundation that the Word did not become flesh, but that he took unto himself our flesh of Mary, and confirms this with the Scripture Heb. 2: 14; which reads thus, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," and says, "The word was made flesh;" not that he has in any manner changed his first estate, or form, but he has taken unto himself our flesh and has therewith covered his divinity while here upon earth.

Answer. All those who desire a scriptural and correct understanding of the Scriptures quoted, and also of Christ, the Son of God, should well observe that God, the Almighty, eternal Father, the true Creator, who wills and works, is the only source of all good; and that he ineffably before all creatures, begat of himself his Almighty, eternal and ineffable Word, and has, through the same created all things, and thereby governs, maintains and preserves them; and that he in his eternal justice, love, and in all his attributes, together with his ineffable Word and Holy Spirit, is an eternal and perfect God, and beside him there is none other; and that he is eternal and unchangeable in his counsel, purpose, will and conclusion, as was said before, Mal. 3: 6

And, that this Almighty, eternal Father, through his Almighty, eternal Word, in the power of his Almighty, eternal Spirit, has,

according to his divine purpose, counsel, will and conclusion, created Adam and Eve, the parents of us all, as righteous, good and pure creatures, unto eternal life, nay, after his own image and likeness, as the Scriptures testify; that he gave unto them the command of life and death, that they might fear, love, praise, thank and serve him, and live according to his will, Gen. 1.

Behold, this is the Creator that created Adam and Eve; it also shows through what he created them, how and for what purpose he created them; what he permitted and what he forbid them to do; what he promised them if they obeyed him, and what he threatened if they should disobey him; and thus the glory of God began to shine, Ps. 33: 5; John 1: 10.

In this piety, holiness and righteousness, Adam and Eve remained so long as they did not deviate from the counsel, word, will and command of God, in which all things have, and must have their being. But man was left in the hands of his counsel, Sirach 15: 14. But through the old serpent, the cunning reptile and envier of the honor of God, and all good, caused the glorious, noble creature of life to be led from the the favor and grace of his Creator into condemnation and death, and obscured the glory of God. He began with Eve, the weaker vessel, to tempt her with the desires of her appetite; for the woman saw, says Moses, that the tree was good for food and pleasant to the eyes. He falsified the word of the Lord, and said, "Ye shall not surely die," and made glorious promises, saying, "In the day ye eat thereof then your eyes shall be opened; and ye shall be as Gods, knowing good and evil."

Adam and Eve disobeyed the command of their God and Creator, by which alone they must live; believed the promise of the serpent; ate, and through the justice of God, fell into the threatened curse, condemnation and death, and thus the deceiving serpent established the kingdom of hell and of death. There, now lay the miserable, accursed Adam and his wife, Eve, in the power of the devil, poisoned "from the sole of the foot even unto the head," both within and without, with his impure, dead-

ly venom, and became subject unto sin and death. According to the justice of God, there was now no way of escape, for Adam and all his descendants; for the word of life was rejected; the holy command of God was transgressed, the venom of the serpent was taken. Alas, all was lost to them! Their eyes were opened, the shame was acknowledged, the gnawing worm was in the disobedient, self-accusing conscience; there was nothing but shaking and trembling, sighing and remorse. They fled before the face of the Lord and knew not where to hide from his wrath; for the justice of God pointed to the word, "For in the day that thou eatest thereof thou shalt surely die."

Here the counsel, purpose, will and conclusion of the Almighty, eternal God were unchanged. He would make manifest his glory and have a man after his own image and likeness.

Inasmuch as this was resolved upon and provided for with God, as has been said; and as with poor Adam, all was lost, as also with all his descendants, for at heart he was full of venom and abashed before his God, therefore should the unchangeable, will, counsel and resolution of the unchangeable God be executed, there must be another who was like the corrupted Adam before his fall; for upon such a man, God's will had resolved; and with Adam all was lost.

Therefore the ineffable, eternal Word, by which Adam and Eve were created, by which all things are and must forever remain; the Almighty power and wisdom of God, must become man, that he might bruise the head of the deceiving serpent, for the salvation of the condemned Adam and all his descendants; that temptation might be overcome; that the holy and unchangeable will of the Father might be fulfilled; that the dominion and power of the devil might be destroyed; and that he might, by his willing obedience and spotless offering, discharge and put away the guilt and deserved death of Adam, by his innocent death.

Behold, this joyous gospel, and these glad tidings of the divine grace, which God declared to the poor, afflicted and fugitive, Adam. He accepted them through faith; consoled himself therewith, and sincerely

rejoiced in his grace, Gen. 3: 15; 22: 18; Jer. 23: 6; Luke 1: 28.

And this is the Messiah who, I say, was promised Adam, of a woman, the salvation of all the world; promised to Abraham, Isaac and Jacob; the glorious Branch, Rod, Plant and Fruit of David, symbolized in Solomon, the natural fruit of his loins; who shall sit on his throne and reign in Israel forever. All who believe on him shall receive the mercy, grace and peace of God; but whosoever does not believe on him, on him remaineth the wrath of God, John 3: 36.

From all this it follows that as Adam was created, in the beginning and we in him, through the Word, he and also we are again quickened of God through this same Word, and accepted in grace. John says, "In the beginning was the Word, and the Word was with God; and the Word was God; the same was in the beginning with God. All things were made by him, and without him was not any thing made that was made," &c. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Behold, in such plain words testifies the Spirit of God, that both the creation and the restoration of Adam and his seed, was brought about by no other means than through the Word, as has been heard, Matt. 3: 11; John 1; Col. 1: 19.

And to the better explanation of this, and also to learn to understand rightly how entirely sinful, impure, poisoned, powerless, and as nothing we all have become in Adam, I would point you, with Paul, to the law and the Scriptures; they will depict to you the impure, powerless nature and sinfulness of our flesh so plainly, that you are forced to acknowledge that the holy, glorious and spotless Messiah, through whom we all are pacified and reconciled with God, could not be of such impure, sinful and accursed seed and flesh as the learned teach us, and pretend with their philosophic reasoning, without the Scriptures.

Thus speaks Moses, Thou shalt not covet, or thou shalt not desire. Reader, observe: In these few words is properly represented

the first righteousness in which Adam was created in the beginning; and which is yet claimed of God according to his righteousness, by his descendants. Ponder diligently on these words of Moses and examine yourself closely, before your God, who tries the hearts and reins, whether or not you sometimes do not, against the law, find such forbidden lusts in your flesh.

If you imagine yourself free from these, you convert God into a liar, 1 John 1: 10; and thereby you also shame all the righteous of God, who were from the beginning; for they have all unanimously complained of their evil-disposed, wicked flesh, and have, alas, too unanimously shown it in their fruits. The Scriptures testify that I speak the truth.

Yea, reader, if any man, born of the sinful flesh of Adam, had completely fulfilled the law, then for such the commanded yearly sin-offering, which was offered by the high priest in the Holy of Holies, was useless and fruitless. Neither would it have been necessary for the Son of the Most high, the eternal word of God to become man; for such a person could have done all this and fulfilled the required righteousness. But as it was, there was neither prophet nor any man of God, born of Adam, so holy, or so pious, but who had to console himself with the promise of God in regard to Christ, also symbolized in the offering, and with the divine grace, through faith.

But if you find that you do not as the law requires, but that you are not alone ever fought by the lusts which dwelt in your flesh, but that you are also often involuntarily conquered thereby, then you must acknowledge that you are already condemned to death by the law of righteousness. For the law says, "Cursed be he that confirmeth not all the words of this law to do them; and all the people shall say, Amen," Deut. 27: 26.

Behold, kind reader, if you would rightly know and acknowledge how miserable, naked, powerless, impotent, unclean, sinful and poisoned all of Adam's seed is become in him, through his transgression, and how his seed is fallen, through the just righteousness of God, into his wrath, judgment,

curse, condemnation and death, then, I say, search the law diligently; for it points out to you, First, the obedience to God and righteousness required of you; and also the weakness of your sinful flesh, your impure and evil disposed nature; and that you are already condemned to death, according to the rigor of the above mentioned righteousness, since you, through your inherent, weak nature and evil disposed flesh, do not walk in the required righteousness as God has commanded and required of you in his law, as you will clearly notice by your own unction if you but rightly observe.

Inasmuch as Adam and his seed are so entirely corrupted; as by nature he was created pure and clean, and became wholly impure and evil disposed, and thus fell in the righteous judgment of God; and since every thing is involved in sin; therefore, if this venom was to be weakened in its power; if the corrupted nature of Adam was to be delivered from the curse and judgment of sin; if the righteousness of God was to be appeased; if the power of the devil was to be disturbed; if curse, wrath, condemnation and death were to be taken away; if the hand writing of the law, which required such righteousness of Adam's children, was to be broken to pieces; if the eternal providence, counsel, will and determination of God were to be fulfilled; if his kingdom and glory were to be acknowledged; and if there was to be such a man as the counsel, will, and determination of God required, as has been heard; then the everlasting love of God would require that there should be another man, who, conquering the devil, should disturb his power, fulfill the righteousness of God, promulgate his glory, make a clean sacrifice, and who should thus, out of love and compassion, be innocently accursed and condemned to death; not *of* Adam, but *for* the everlasting salvation of Adam and his seed; that thus the corrupted and condemned Adam, together with his corrupt and condemned seed, should be again accepted in grace, through his name, and be again delivered from their great fall, Gal. 3; Gen. 3: 17; Luke 11: 21; John 14: 30; Col. 1: 14.

It could not, I repeat it, be a man of Adam's flesh; for the corrupted flesh of

Adam could not beget fruit which could fulfill this, while it was so thoroughly corrupted and condemned before God; but it must be a man who was free from the deserved curse, condemnation and death of Adam, and also from all his venom, sin and unrighteousness, as has been sufficiently heard.

Observe, my faithful reader, and here learn to know your God in his grace and love. For although the whole Scriptures conclude Adam and Eve, together with all their descendants, entirely under the sin, curse, condemnation and death, according to justice, yet it does not leave in hell the solicitous, afflicted conscience, which has been so far taught and directed by the law, that it feels its wounds and stripes, and acknowledges that it is deserving of eternal death and condemnation; but the Scriptures show in consoling words and symbols, where and of whom to get the healing medicine, namely: of Christ Jesus. For it is he who with all his righteousness, merit, cross, blood and death, was graciously given of God our heavenly Father to the fallen and condemned Adam and his posterity, for their eternal salvation and reconciliation.

I think this may well be called a joyous gospel, and glad tidings to all afflicted and lamenting souls, who having become subject to sin and death under the law, so fearfully tremble at the righteous judgment and wrath of God, that the Almighty, eternal God and Father has so loved us miserable, trifling and condemned sinners who are so far estranged from him and, according to his righteous judgment, are deserving of eternal death, that he sent into this miserable world, his Almighty, eternal and ineffable Word, his only, eternal and beloved Son, the brightness of his glory; and who was like unto Adam before the fall, as a proof and means of his divine grace; and that this One has, through his perfect righteousness, willing obedience and innocent death, led us from the kingdom and dominion of the devil into the kingdom of his divine grace and eternal peace.

Inasmuch as the Scriptures pronounce the first Adam and all his seed to be such an impure, sinful, accursed and condemned Adam, and pronounce Christ, the second Adam, free from all impurity, sin, curse and condemnation, therefore the impartial reader may well deduce therefrom that such a precious, glorious fruit could not be plucked from an elder or thorn bush; but should be begotten from some other source, namely: from him who is the only cause and eternal source of all good things, as has been said.

That the holy and saving flesh of Christ was not of the sinful and condemned flesh of Adam may be plainly observed from the following passages and figures of the Holy Scripture.

Isaiah says, "All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "He hath done violence to no one; neither was any deceit in his mouth. Yet it pleased the Lord to bruise him," Isa. 53: 6, 9, 10.

I must pay, says the Psalmist, in the person of Christ that which I had not taken. He "bare our sins in his own body on the tree," and by his stripes we were healed, 1 Pet. 2: 24.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," 2 Cor. 5: 21. Again, we are all sinners and come short of the glory of God; but are made righteous, without merit, by his grace, through the deliverance which is in Christ.

Again, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. 3: 22.

Ye know, says John, that the Son of God "was manifested to take away our sins;" and in him is no sin, 1 John 3: 5. Read also all these Scriptures, Isa. 7: 9 and 40; Jer. 23; Mic. 5; John 1, 3, 5, 6, 8, 9, 10, 11, 14, 16, 17; 1 Cor. 15; Acts, 20; Eph. 4; 1 Tim. 3; 1 John 1, 2, 3, 4, 5; Heb. 1, 2, 3, 7; Rev. 1: 19.

SCRIPTURAL REFERENCES UPON THE FOREGOING SUBJECT.

He is the spiritual tree of life in the midst of the paradise of God, which is not planted by the hands of man, but of God himself, Rev. 2: 7; all those that shall eat the fruits of this tree, with pure hearts, shall live forever; and the leaves of the tree are for the healing of the nations, Rev. 22: 3.

He is the spiritual, brazen serpent, symbolized in the Mosaic serpent, Num. 21: 9, which was erected for us miserable sinners, by the Father, in the wilderness of this world, as a healing sign, which had the venomous form of the venomous serpent, yet had not its venomous nature. All those who believe on him are delivered from the curse, condemnation and death caused by the serpent; but whosoever does not believe on him, on him the wrath of God remains, and he must eternally bear and suffer, according to God's eternal justice, the threatened curse, death and condemnation, John 3: 36.

He is the spiritual mercy seat, which is not, like the ark made of Shittim wood, but of fine, pure gold, from which God graciously hears us and speaks unto us through his Spirit and word, Ex. 25: 10; Rom. 3: 24; Heb. 4: 13. He is the spiritual Paschal Lamb, which is without spot, and in the sprinkling and sanctification of whose blood the chosen Israel of God was ever graciously saved from the destroying angel, and from the wrath of God, in the midst of the cruel, dark Egypt of this world, Ex. 12: 23; Num. 9: 16.

He is the true bread from heaven, which is not made of natural corn or wheat, I mean, of our sinful flesh, but is begotten of the dew of the eternal Word, which is the only and true food for our souls, by which we shall live forever, if we only eat of him through true faith, Ex. 16: 5; Num. 11: 18.

He is the Rock which was torn from the mountain, without hands, that is, without human assistance, which Nebuchadnezzar saw in a dream; and to which Daniel was referred as being the one who should waste and destroy the iron, clay, silver and gold; yea, all the kingdoms of this world; for he

has all power in heaven and upon earth; he is a powerful King over all; and to his kingdom there shall be no end, nor pass to other people, Dan. 2: 44.

Behold, kind reader, judge from the above mentioned Scriptures and figures, if you fear God, if such doctrine is based upon the Scriptures, which claims that this righteous, holy, spotless, obedient and saving Messiah was born of the unrighteous, sinful, impure, disobedient and accursed flesh or seed of Adam, and that it took its humanity therefrom. O, no. This pure, clear water, with which all our blemishes were to be washed away, could never be drawn from such an impure, stagnated pool. Let every body reflect what the word of the Lord teaches him.

Now we will, by the grace of the Lord, enlarge upon the Scriptures of Heb. 2, that we may rightly comprehend the foundation and truth thereof; and that, too, that our opponents may not boast that we do not satisfy them; I would first refer you to the first chapter of Hebrews, and have you observe what is said there of Christ.

In the first place it reads, that "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

In the second place it reads, that this same Son is "the brightness of his glory, and the express image of his person."

Thirdly, that he has purged our sins by himself.

Fourthly, that he is the first begotten Son of God, and that all the angels shall worship him.

Fifthly, that he is God, and that his kingdom and throne shall endure forever.

Sixthly, that he laid the foundation of the earth; and the heavens are the work of his hands.

I think that if you earnestly ponder on these Scriptures and rightly observe them, you will soon perceive from whence Christ came, who and what he is. For these plain evidences clearly teach that the world was made by him; that he is the brightness of

the glory of God; that he hath purged our sins by himself; that he is the first begotten Son of God, that he is God, and that he has laid the foundations of the earth. This could not be of Mary's flesh, Gen. 1: 1; Ps. 33: 6; Eph. 3: 9; 1: 9; Col. 1: 16; Heb. 1: 2; Ps. 102: 26; 1 John 1: 7; Col. 1: 15.

If they should say that these Scriptures are not spoken in regard to the Son of Mary, but in regard to the Son of God, then they confess thereby a divided Son, two persons, two sons; besides, we are convinced by these very Scriptures that they are spoken of the whole Christ; for he has spoken with us as a man, and we are also cleansed of our sins through his human suffering and death, as the Scripture teaches, 1 John 1: 7; 1 Pet. 1: 19.

But if they should call to their support the *sinecdoche*, or commonness of the names, then I would answer in brief, plain, words, that the plain, faithful souls, Peter and John the fishermen, Martha the servant, and the plain Nathaniel, knew nothing at all of such satanic testimony and human cunning; but they have given praise to the visible and tangible Christ, and confessed that he was the Son of God, Matt. 16: 15; Jn. 6: 69; 11: 27.

This is still further declared in the second chapter in these words: "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor," Heb. 2: 6, 7.

Here I would faithfully admonish the faithful reader, to observe that both Erasmus and Hieronymus, in their Latin translations, have translated this thus: "Thou madest him a little lower than the angels;" and the Hebrew Psalm also has it: "Thou madest him inferior to God; with praise and honor thou crownedst him," Heb. 2: 7; Ps. 8: 5.

This agrees with the word of Paul, where he says, "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant," Phil. 2: 7. At another place he says, "Though he was rich, yet for your sakes he became poor," 2 Cor. 8: 9. This also

agrees with the words of Christ, "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was," Jn. 17: 5. I think these plain Scriptures and clear testimonies prove fully that the teachings of our opponents are unscriptural and erroneous, when they say that the Son of God remained in his first form and estate, and was not bruised for our iniquities.

This same man, who, for our sake, was thus humbled and made less than God and the angels, we see is Christ, who for suffering death was crowned with praise and honor; for as he, for the purpose of obedience, humbled himself to the lowest, for our service, therefore he was again exalted to the highest, by the Father. And thus he was innocently put to death for the sake of Adam and all his posterity, by the grace of God; for Adam and his posterity could not be otherwise delivered from the power of death. For it became *him*, for whom and by whom are all things, who has brought many children unto glory, to make the Prince and Captain of their salvation perfect through suffering, as both the Sanctifier, Christ, and those who are sanctified through him, the regenerated, are all of one, that is, of God, Phil. 2: 9; Heb. 2: 10.

Thus the sanctified together have one Father with their Sanctifier, as John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" and therefore our Savior "is not ashamed to call them (the sanctified), brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee," John 1: 12; Heb. 2: 11, 12. Yea, dear reader, if the flesh of Christ was of Adam's flesh, and if we were called his brethren on that account, as is the doctrine of the learned, then one brother must beget the other; besides, then all the ungodly, yea, whores and knaves, must also be Christ's brethren and sisters. This is too plain to be controverted.

O, no. Who his brethren are, he has himself plainly declared, Matt. 12: 59; Mark 3: 35; Luke 8: 21. And he not only

calls them his brethren, but also, his children, and says, "Behold, I and the children which God hath given me." They are called his children for the reason that he has begotten them unto God his Father, by the word of his grace, through the power of his Holy Spirit, in the besprinkling of his precious blood. At another place he also calls them his mother, bride, flesh and bones; which, according to the flesh, they could not be.

Yea, dear reader, if he had received his flesh from the flesh of his children, as John A'Lasco and his followers claim that he has, then the children must have begotten the father. Christ, the new Adam, would say to his new Eve: I am flesh of thy flesh—and not: "Thou art flesh of my flesh." If you fear God, then reflect and judge, Heb. 2: 13; Gen. 2: 23.

As the children partake of flesh and blood, so he, in the same manner partook of the same, that he might, through death, take the power from him who had the power of death, that is, the devil, and deliver those who, of necessity, were in servitude all their lives; for he does not accept the seed of angels, but of Abraham; therefore he must become like unto his brethren in all things.

Behold, this is the strongest and most important saying wherewith John A'Lasco (in regard to this subject), disputes the whole Scriptures, divides Christ and makes him into two persons and sons, and, as he thinks, joins together his whole work, arguments, sayings and flatterings. And this is his proper foundation and meaning: "As the children are partakers of flesh and blood, so, also, has the Word, or Son of God received or partaken of this flesh and blood from the flesh and blood of the children; and has thus vanquished hell, sin, death and devil in our flesh, Heb. 2; Phil. 2: 7; Hosea 13: 14; 1 Cor. 15: 54; Col. 2: 15; 2 Tim. 1: 10.

Inasmuch as he so strenuously insists on the above saying, therefore have I by adducing so many Scriptures, so enlarged upon the inherent, unclean, sinful flesh and nature of the children, and their deserved death and condemnation on the one hand, and the pure, holy flesh and nature of Christ, his undeserved death and judgment

on the other, that the reader might thereby rightly understand and comprehend that the Lord Jesus Christ could not be of such unclean flesh and seed of the children, nor partake of such a man; for the flesh of the children is unclean and sinful, but the flesh of Christ is pure and holy.

Since his pure flesh could not be of the unclean flesh of the children, as has been said, and since our opponents so strenuously insist upon it, on account of this Scripture, therefore I will diligently examine it word for word, and, by the grace of God, I will attach to each word its wholesome and right meaning.

First, observe that the word *children* has reference to none other than those who, above, are called Christ's brethren, namely, those who believe in him, and who are born of God by the living power of his Spirit and word, as said.

Secondly, observe what the Scriptural meaning of *having communion with flesh and blood* is; that it is not simply having flesh and blood, as some have interpreted it; but that it also means, to intermix with flesh and blood, and to do the things which are forbidden of God, through the lusts of our flesh, Rom. 7: 7; 3: 20.

Thirdly, observe that since the children of God are partakers of sinful flesh and blood and are subject to such human weakness by which they involuntarily ever struggle and fail—therefore they must have such a High Priest who could have compassion with their human failures; as he was tempted in the same manner, although without sin, as said.

Fourthly, observe that the adverb *similarly* (that is, in the same manner), here expresses a true human nature in Christ, it is true, but not a natural conception as John A'Lasco claims and argues; for it is manifest all through the Scriptures that the conception of Mary was supernatural; that it was brought about by the Holy Ghost, through faith, as has been shown above.

Fifthly, observe that the expression "partaking of flesh and blood" means nothing else than *having* flesh and blood; since his children and brethren, also have flesh and blood, as Sebastian Castalion, also, has rendered it, but with such differ-

ence that his flesh was holy and knew no sin, and therefore experienced no decay; but the flesh of his brethren and children is sinful, and therefore also subject to decay, 1 Cor. 15: 53; 5: 4.

Sixthly, observe that Paul does not at all times use the words *partaking of flesh and blood*, in the same sense. In one place, 1 Cor. 9: 12, he writes, "If others be partakers of this power over you," that is, If others *have* this power over you; again, "He that thresheth in hope should be partaker of his hope," that is should receive that which he hopes to get. Again in the 10th, 17th and 21st of the same epistle, it is used for enjoying.

Inasmuch as the word *partaking* has not, every where in Scripture, one meaning—therefore, wherever it is found, it should not be explained otherwise than according to the true nature and meaning of the Scriptures, or else the whole Scriptures must be broken and garbled for the sake of such a word.

Seventhly, observe that the word *corundem* (that is, of the same), has reference to the words *flesh* and *blood*, but not to the flesh and blood of the children, for that is unclean, sinful, guilty and condemned; if it had reference to the flesh and blood of the children, as John A'Lasco and M. M. claim, and that the Son of God took unto himself a perfect man, body and soul, of the flesh of the children, then it is incontrovertible that all the following and indissoluble inconsistencies must exist:

In the first place an impure, sinful, accursed, and death-guilty Christ, as is the flesh of the children of whom he should have partaken his flesh; for wherever the flesh of the children is, there, also, is the sin and curse of the children; this cannot be controverted, or else justice must have been changed and the curse taken away and ended by our own flesh. To which M., in the first conversation I had with him, thus replied: "Christ was pure and without sin, and that because Mary did not conceive him of the seed of man." I answered: I must understand, then, that sin is because of the mixture, which is the ordinance of God, and not because of the transgression of Adam. He answered: No, it was be-

cause of the justice of God that he became of a corrupted nature. I asked, how? He answered: "Because God had said, That in the day thou eatest thereof thou shalt surely die." I then replied: then God was the cause of the sin of Adam; and the threatened death must not only be punishment of sin, but sin itself. I said, Martin, do observe what reasoning you bring forward.

In the second place it follows that there must be a divided Christ, of whom one half must be of heaven and the other half of earth.

In the third place that there must be two persons in Christ; one divine and one human. To which Martin in our second conversation, thus replied: "There were not two persons in Christ, but one person; for, although the word was one person from eternity, yet it was no person which was conceived in Mary." He further said, "Although each human being is one person, and although the man, Christ, was one man as any other man, yet the man, Christ alone was no person." I am ashamed to touch upon such inconsistent things. Paul justly said, *Ubi disputator seculi et huius mundi?* "Where is the disputer of this world?"

In the fourth place that there are two Sons in Christ—the Son of God without mother, and he impassive; and the son of man without father, and he passive; something which M. M., both in our first and also in our second conversation, several times openly admitted before us all, in plain language. O God, what strange things we hear!

In the fifth place, that not the first begotten and only Son of God, but the fatherless Son of Mary, of the accursed, sinful flesh of Adam, died for us—something which is directly contrary to Christ, John, Paul and the whole Scriptures.

In the sixth place, that the eternal offering of reconciliation, once offered for the sins of the whole world, was not the spotless Lamb, but an unclean, blemished offering which was subject to sin and death, as may also be unmistakably deduced from the writings of A'Lasco, John 3: 16; Rom. 8: 31.

In the seventh place, the angel Gabriel

Peter, and the Lord himself, acknowledge that the man, Christ Jesus, is the Son of God. Thomas acknowledges him as his Lord and God; besides the whole Scriptures teach that he is our Advocate, Reconciler, Mediator, High Priest, Deliverer and Messiah—and if he is yet to be of the unclean sinful flesh and seed of Adam, then it is manifest that a created creature and man of the sinful flesh of Adam, is our Messiah, Deliverer, Reconciliator, Advocate, High Priest, Yea, Lord and God; something which is not alone an abomination and idolatry, but also open blasphemy against God.

* * * * *

In the tenth place, if the eternal Word, by which every thing was created, had partaken of such a carnal son of the flesh of the children, or of Mary, and had thus united himself into one person and son, then the Creator and the creature, the Son of God without mother, and the son of Mary without father, must have become one, undivided person and son. This is incontrovertible.

In the eleventh place, if the Word has partaken of such flesh as that of Mary, and if it did not become man, then God is not the ~~unlike~~ Father of Christ, Mary no true mother, and Christ no true son of both his father and mother; besides, the whole Scriptures are denied which testify that Christ is the Son of God.

I think that all these indissoluble inconsistencies, sufficiently show you that John A'Lasco has not given the Scriptural meaning to the word *corundem*.

Eighthly, observe why Christ, the Prince of our salvation, became man, namely, that he might destroy the prince of death, the devil, by his innocent death, and that he might thus deliver and free his poor, enslaved, timorous brethren and children from the accusing law, from the judgment of sin and the terror of death.

Ninthly, observe that the passage, "He takes* not on him the nature of angels, but he takes* on him the seed of Abraham," should not be understood as having any reference to the taking on of human flesh, as the learned explain it, but to the partaking of grace, by which we are accepted;

*German and Holland translations.

for he uses the word *take* in the present tense and angels in the plural number, and says, "He *takes* not on him the nature of *angels*, but he *takes* on him the seed of Abraham," the children of the promise, Rom. 9: 8; the believers, Gal. 3: 29; his brethren and children. He accepts them, in grace, to the praise of his Father, Rom. 15: 7; prays for their failings and weaknesses, Rom. 8: 7; Heb. 5: 10. For they can never be freed from the inherent, impure, wicked nature of their sinful flesh, in this life.

Tenthly, observe that a thing which is like unto another, is not necessarily the same thing which it resembles; and, therefore it cannot be maintained by this passage, "Wherefore in all things it behooved him to be made like unto his brethren," that the holy, pure flesh of Christ is of the unclean, sinful flesh of Adam.

Behold, dear reader, if you consider well the explanation of the Scripture, Heb. 2, and weigh it in the balance of the Scriptures, you will very plainly find that this is the meaning of the above mentioned Scripture; that although Christ, the Prince of our salvation, has led us to his glory, and has thus accepted us as brethren and children in faith, yet we are, in our first Adamic birth, so poisoned by the serpent, and so corrupted by nature, that we can nevermore become free of our unclean sinful flesh, so long as we dwell in this tabernacle; but oftentimes (although involuntarily) mix and soil ourselves therewith; and become, therefore, convinced by the hand writing, that we are guilty of death, according to the eternal justice, Rom. 7: 7; 3: 20; Col. 2: 13.

Since we are ensnared by such wicked, sinful, disobedient and death guilty flesh, as all the pious children of God have, from the beginning, dolefully complained of, and could not be entirely freed from the inserted sting of the serpent; therefore it is that our Prince, Savior, Brother and Father, Christ, in his extremely great love, has given himself according to the counsel, purpose, will and determination of his everlasting Father, and in accordance partook of flesh and blood; not of the flesh of the children, for they are sinful and unclean, but as John says, "The Word was made flesh," John

1: 14; Deut. 32: 15; Isa. 64: 4; Job 15: 14; Ps. 143: 2; Gal. 2: 17; 3: 11; 1 John 1: 3; Heb. 2: 14; Phil. 2: 7. Yea, a despised, afflicted, tempted and mortal man; and is thus voluntarily come forward to battle for his associates, sanctified brethren and children; has placed himself heroically in their defense, and has abashed the tempter in his temptation; vanquished him in his power; taken his stronghold; bruised his head; fulfilled and blotted out the hand writing; blotted it out with his precious blood; requited our guilty and deserved death by his innocent and unmerited death, to the fulfilling of the prophetic word, "O death, I will be thy plagues; O grave, I will be thy destruction!" and he has thus delivered and freed his chosen, his saints, his brethren and children from servitude and the penalty of the law; from the judgment of sin, and from the fearful terrors of the threatened death in such a manner that their human weaknesses and involuntary mistakes, for his sake, will no more be counted against them as sin, if they will but walk before him with penitent believing hearts, and will steadily cling to his word with positive, assured consciences, Gen. 49: 10; Isa. 2: 5; Luke 11: 21; Col. 2: 14; Hosea 13: 14; Rom. 8: 2, 3.

Behold, thus Christ, the Son of God, has accepted the seed of Abraham and liberated it, to the praise of his Father; and has therefore appeared in person, and become, in all things, like unto his poor, weak, afflicted brethren in all manner of poverty, misery, affliction, need, fear of death and mortality; that he might thus be a compassionate, merciful and faithful High Priest to reconcile the sins, defects and errors of his saints before God his Father; for, as he has walked with them in the same temptation, battle, misery, anxiety and fear of death, therefore he can also come to the rescue of all those who are tempted of the world, hell, sin, devil and death. This is my reply to the construction which John A'Lasco and his class put upon the Scripture, Heb. 2. If you fear God then read and judge.

In the eighth place he explains the testimony of John and says, "The Word, the Son of God, commenced being of the seed

of David, Rom. 1, of the virgin Mary, Matt. 1, flesh, man, Christ, Immanuel," &c. Again, "The Word has accepted our flesh." Again, "The Word, which from the beginning alone was God, is become (that is, it commenced being together) flesh (that is, man), and has dwelt (that is, it has taken its abode) in us (that is, in our flesh) through its participation," as Paul says. These are his words in regard to the Scripture John 1.

O dear reader, what is so clear that it cannot be obscured by human intellect, and what so straight that it can not be bent? If he does it through a misconception he may yet be corrected; but if he does it for other reasons, then it will not be well with his poor soul.

I am surprised that he dares publish such inconsistent explanations, in print, when he well knows that there are to be found so many learned theological men. O, dear Lord! How frightful it is to mix God's clear wine, and the high testimony of the Holy Spirit with such impure water, and thus to corrupt it by earthly wisdom. He has so treated with this plain Scripture, that it would have removed all doubt and given me new courage, if I had had any doubt of my faith and foundation, which, thank God, I have none.

Inasmuch as he so fearfully belittles the wonderful, glorious work of divine grace and love, which the Almighty, eternal Father has so graciously shown us poor, miserable sinners, through his eternal Word and Son; and as he would rather break the holy word and testimony of the Lord, than doubt his own intelligence, therefore I pray every body, for God's sake, not to think hard of me, that I, unlearned man, oppose this and confute his unscriptural explanations with the clear, plain Scriptures and reasoning, and thus lay the foundation of truth.

I trust that no reasonable and impartial person can, in any way, think hard of me, for publicly replying to him, and defending the praise of the Lord, since he has publicly written against me and fearfully violated the word of God, as I understand it.

I would undoubtedly have excused him and not have mentioned his name, if only he and his followers would leave the Script-

ures unbroken, and would not so indiscreetly war against the clear, pure truth, both verbally and in writing. But my conscience and the word of God constrain me to protect the praise of my Lord and my faith.

I say First, that he, by his explanation, has broken the testimony of the Holy Ghost, and adulterated the Scriptures; for he writes, "The Word, the Son of God has, of the seed of David, Rom. 1: 3, of a woman, Gal. 4: 4, of the virgin Mary, commenced being flesh, man. In Rom. 1: 3, it reads, "Made of the seed of David according to the flesh;" Gal. 4, born of a woman; and "That which is conceived in her, is of the Holy Ghost," Matt. 1: 20. Inasmuch as he has not left the Scriptures in their natural sense, but has garbled and turned them to his own advantage; and, instead of *born of* and *conceived of* he writes *commenced being*, therefore he shows thereby clearly that he cannot prove his explanation by the Scriptures, but merely decorates it, in semblance, by adducing mutilated Scriptures and palms them off as true.

Secondly, I say that there is not a letter to be found in all the Scriptures that the Word accepted our flesh, which he so oftentimes writes; or that the divine nature miraculously united itself with our human nature; or that the Son of God should have remained unchanged and took on him the son of Mary; or that the Son of God should have bestowed all his Attributes on the son of man, and that one person was made of two, as John Brent says; or that the son of man should be the chosen Son of God, as Pomeranus says; or that the Word, the Son, should have taken on him a perfect man of the flesh of Mary; or that the blood of Mary was concentered in her womb, as the servants of the barbarous churches of London say; or that he put on our flesh; or that he should have dwelt therein; or that he was flesh of our flesh; or that our flesh should sit at the right hand of the Father—therefore I say that they are wrong in all particulars, yea more, that they are anathematized. For they are a strange gospel and new doctrine which is not derived from the Spirit and word of God, but is invented of flesh and blood, Gal. 1: 8.

Thirdly, I say that his explanation is in-

consistent in every particular. For he says, The word *commenced being man*, and also, that it dwelt in our flesh. If it *became* man, as it truly did, as the testimony of John, when not adulterated, clearly shows—how could it then, yet dwell in the flesh of man? For to commence being a house and to dwell in a house, are widely different. This all reasonable people must admit.

Fourthly, I say that this explanation of his is inconsistent in itself. For if the word *commenced being man*, then it did not remain unchanged in its first state. But if it remained unchanged, then it did not *commence being man*, but it commenced taking on a man of our flesh and thus it commenced to dwell in one of our flesh, let him turn the matter as he pleases. Therefore I will not let John A' Lasco be the expounder, but will let the faithful and plain John himself explain his own words. He writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, for the life was manifested, and we have seen it," 1 John 1: 1, 2.

Inasmuch as his explanation is inconsistent in itself, and is both contrary to nature and the Scriptures; and inasmuch as John shows me such a plain foundation—therefore I will not establish my foundation and faith on such uncertain, dark and colored flatterings, but I will establish them on the certain, clear and undeceivable testimony of John; for I know that his testimony is true, yea, that it is the unbroken truth and pure word of God.

Fifthly, I say that his explanation of the verb *habitavit*, that is, *has dwelt*, is false, for he says and claims that the Word and our flesh, or the son of Mary, taken on by the Word, are one person and one Christ; and here he claims that the Word, which is the Son of God, has taken its abode in our flesh, and refers to Xenophon. From which one or the other must follow, either that Xenophon and his domicile are one being and thing, the same as the Son of God and the son of Mary (understand, according to his explanation) are one person and Christ—or, if Xenophon and his domicile are two separate things, as they really are, that

then, also, the Son of God and the son of Mary, in whom God's Son should have dwelt, according to his explanation, are two separate persons and Christs; for, the one who dwells in a house and the house are two different things, is too self-evident to be denied.

Further I say, that his explanation of the verb *habitavit* is not at all founded in fact. For the evangelist uses the verb *to dwell* in the perfect tense, and says, *Has dwelt*; from which it is evident that John does not here speak of dwelling in our flesh, but of his dwelling *among* men, as all intelligent translators have rendered it. For if he should have spoken it with such a meaning as John A'Lasco explains it, then he would have said *dwelt*, in the present tense, or we must acknowledge that the word did not dwell in the man Christ longer than while he walked here on earth, which to my understanding, would be a gross abomination and a great error.

Sixthly, I say that the explanation can not be maintained in any manner; for the whole Scriptures in regard to Christ would contradict themselves. There would be two persons and sons in Christ—a sinful and death-guilty Messiah—the father no true father, the mother no true mother, and the son no true son. The prophets, Gabriel, the angel of the Lord, Christ Jesus, John and Paul, would all be false witnesses, as has been previously heard.

Lastly, I say as before, that John wrote his gospel and testimony of Christ, the Son of God, in a very contentious time. If he had not meant just as he wrote, but if he had written it in such a confused and strange sense as John A'Lasco explains it—then he would not have abated the dispute thereby, but would rather have given new energy thereto.

O no. John has simply, clearly and plainly given his testimony, foundation and faith concerning Christ Jesus, the Son of God, and our only and eternal Messiah, and has testified, without duplicity, that the Word of God, which was from the beginning, became flesh, and that this same incarnated Word has dwelt amongst us. But he did not write a syllable that he accepted *our* flesh, or that he dwelt in a man

of the flesh of Mary, as, alas, John A'Lasco, by his human wisdom obscures his simple, plain word and clear testimony, mutilates and controverts it.

Inasmuch as he, in his defense and explanation, has so frightfully broken the Scripture, and has so indiscreetly varied from *the* truth, as you may plainly see from the cited extracts—therefore I felt constrained by the pure love to God and your souls, to discover unto you his great misunderstanding and gross errors; that the glory of the Lord may be maintained and that you may be led to the right, true confession of your God and of his beloved Son Jesus Christ.

But I am grieved to mention his name in such a connection, and that I must publish his errors, although he has given me an ill reputation and hateful name with many by his writing. I commend him to the Lord. Perhaps he thinks that he has thereby done rightly. Whatever I do, I do for conscience' sake, to the glory of my Lord and Savior, Christ; for his glory I love far more than the honor of all creatures—and him I must seek with all my strength, even at the cost of my life.

I am sure that if John A'Lasco seeks the praise of God more than his own; if he loves his neighbor as the Scriptures require, and sincerely seeks after truth, he will not be angry with me, but will love and thank me, for not excusing him in this regard, but faithfully showing him his errors, for maintaining my faith and doctrine according to the truth, for warning my fellow-men against corruption, and most of all for protecting and defending by the word of my Lord, my Lord's glory and great name, as much as is in my power, according to the testimony of the Scripture and my conscience. But if it be considered offensive in me, as I fear it will be, then I must commend it to the Lord who, in his great love, has, to this hour, stood by me in all my needs, with his paternal faithfulness, and who has so graciously succored me in all my temptations. Behold, dear reader, here you may see how far we differ with our opponents in the confession, doctrine and faith of Christ, the Son of God. Now judge, if you fear

God, which of the two parties has the strongest Scriptures and foundation.

If you would have the Scriptures, which they call contradicting in this respect, rightly explained, then you must let go of the foundation of our opponents and cling to ours. For it can never, never be explained by divine truth in the meaning which they attach to them. For every intelligent person who will not wilfully combat the plain truth and reject the Holy Spirit, must acknowledge that from their doctrine it follows that the Lord, Christ, must be an unclean, sinful, accursed, condemned and death guilty Christ: that there are two persons in Christ, the one divine, the other human; two sons—the one the Son of God without mother, the other the son of Mary, or the son of man without father; not God's first begotten and only, own Son, but the son of the unclean flesh of Adam, died for us. Besides, all the prophets, Christ, and the apostles must be false witnesses; this is too plain to injure by any writing, or dissipate by flattery.

But whosoever rightly understands our foundation, and confines his reasoning within the limits of the word of God—who believes the testimony of John, to which he testifies in his first chapter, concerning the incarnation, as just and true, and does not injure it; who attributes nothing more to Mary, the mother of our Lord, than what is attributed to a true mother in Gen. 1, and who leaves God, the Father, a true father of his Son, Christ; Mary a true mother, and Christ a true Son, both of his Father and mother; to him all the Scriptures in this respect are plain. He does not require the flattery of any one; for there is not a sentence in all the Scriptures which contradict him; he has an undivided, clean and innocent Christ; the Son of God, and the son of Mary; an only person, of all of which I trust, you have been fully convinced in the foregoing synopsis founded on the power of the Scriptures; and which, by the grace of God, you will see by the following brief collection of references.

The eternal Word of God, by which all things were created, John 1; which is the First and the Last, Rev. 1:8; which, in due time, in the city of Nazareth, according to the

providence of God, 1 Pet. 1:20, according to the will of God, Eph. 1:4, according to the promise of God, Gen. 3:15, through the Holy Ghost, was conceived in the virgin Mary, who knew no man, Luke 1:27, 28; Matt. 1; Jn. 1:14. According to which flesh conceived in Mary, through the Holy Ghost, of the eternal Word of the eternal Father, he, in due time, was born of the seed or generation of David, Acts 2:13; Rom. 1:4, of a woman, Gen. 3:15; Gal. 4:4, of the virgin Mary, Matt. 1:21; Luke 2:21, in Bethlehem, an only begotten Son of God, Jn. 3:16; 4:9; 5:13; Rom. 8:32; according to the promise and the generation of the mother, also, of Abraham, of David and of the seed of the woman, fruit, and son, Gen. 3:15; Matt. 1:21; Luke 1:31; a Savior of the world, Luke 2:11; the Lord himself from heaven, 1 Cor. 15:47; the bread which came down from heaven, Jn. 6:58; Immanuel, Isa. 7:14; Matt. 1:23; the mighty Prince, Isa. 9:6; our God, Isa. 40:9. The Lord Our Righteousness, Jer. 23:6; 33:15.

Behold, faithful reader, here you have our proper foundation, doctrine and confession of Christ, the Son of God; how he is become flesh in Mary, and how he came into the world, as we, before our God, believe and teach our brethren. And we would hereby pray and faithfully admonish every one, gratefully to accept this noble and precious Son of God, with a sincere desire to hear, love, and serve him in gladness of heart, and faithfully follow in his footsteps; walk unblamably in his word and ways; freely promulgate his honor and praise, glorify his holy name, and humbly and obediently bend their hearts before his majesty, since the merciful Father has shown us such great love as to give us, poor, miserable sinners, his only, eternal and beloved Son; for he it is who has victoriously led us poor children, through the merits of his precious blood and bitter death, according to the gracious resolution, counsel, will and purpose of God, his heavenly Father, from the kingdom of hell and from eternal death into the glorious kingdom of his divine honor and eternal peace. Eternal praise be to his illustrious, wonderful, high and glorious name, Amen.

CONCLUSION.

CHRIST says, "This is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent," John 17: 3. At another place he says, "If ye believe not that I am he, ye shall die in your sins," John 8: 24. John also says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God," 1 John 4: 15. Again, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father," 1 John 2: 22, 23.

O, that our opponents would rightly take to heart these and the like Scriptures, and would learn to know who and what the Son of God is, and from whence he came, then they might yet be delivered from the chains of the deceiver and be led into the light of the true doctrine. But so long as they do not confess Christ it will always be wrangling and disputation, changing falsehood into truth and truth into falsehood. Yea they will be so estranged and blinded that all those who, with the angel Gabriel, with the eternal Father, with John the baptist, with Peter, Paul, Martha, Christ, and with the whole Scriptures, confess Christ Jesus as the true Son of the true and living God, must, alas, be called by them, deceivers and heretics. O, dear Lord, how long will this great abomination continue!

O, that they might yet awaken in time while it is yet to-day, and that they could give just praise unto Christ! Could they see their accursed hypocrisy, idolatry; the lamentable deceit of the poor and miserable people, and the ignorant, reckless life of the wicked world, that they could renounce and quit it, what a blessing it would be to their poor souls! But I fear that so long as the spiritual Antioch complacently stretches the idle life, and Jezebel sets the delicious tables, the accursed Moaz will retain his sway; and that the world will not be in want of false teachers and deceivers.

Kind reader, ponder well what I write. I warn you in faithful love, watch, look and observe well what you believe and what you uphold; for your preachers deceive you. Watch and pray; the day is at hand, yea, at hand, that we must all stand before the impartial judgment seat of our God, who judges without respect of person, and will reward every one according to his works, be he emperor or king, doctor or licentiate, rich or poor, man or woman.

In short, this is my reply to the defence of John A'Lasco. With this I will not only appear on earth, before man, but also, in the day of my Lord Christ. According to the word of his promise, will I, by his grace, appear before the eyes of his majesty.

If you are of reasonable disposition and not blinded by the spirit of the envious partisans, or led away by bitter zeal, then judge between us and our opponents; who of us most glorifies Christ Jesus, the Son of the true and living God; who has most wholesomely adduced the Scriptures; and who has broken and turned them to suit his own professions. But beware of judging according to the flesh; but judge in purity of heart, even as if before your God, according to truth.

From my innermost soul I wish you a true and unfeigned faith, a true confession of God and Christ, the unction and love of God, a pious, penitent, cheerful heart, an unblamable, christian life, and a true understanding and a good judgment, Amen.

OBSERVE: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved; he that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God," Jn. 3: 16, 17.

MENNO SIMON.

